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Section 6.M88

MORE ABOUT JESUS.

"SUFFER LITTLE CHILDREN,
AND FORBID THEM NOT,
TO COME UNTO ME; FOR OF SUCH
IS THE KINGDOM OF HEAVEN."



MATTHEW · XIX · VER · XIV.

MORE ABOUT JESUS,

FOR

THE *LAST* STAGE OF CHILDHOOD ;

AS

‘ PEEP OF DAY ’ IS FOR THE *FIRST*.

BY

THE AUTHOR OF ‘ PEEP OF DAY. ’

ETC. ETC.

Mrs. Favell Lee Mortimer ✓

Forty-fifth Thousand.

LONDON :

HATCHARDS, PICCADILLY.

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LONDON:
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PREFACE.

‘TELL me more about Jesus!’ is a request sometimes made in eager accents by the rosy lips of four years—to a fond parent who has lately taught the babe to lisp the name of Jesus.

‘Tell me more about Jesus!’ is a request sometimes made in faltering accents by the parched lips of fourscore—to a kind daughter bending over the dying pillow.

During the long interval separating infancy from old age, a cold indifference too often steals over the heart, which seemed for a little while to glow with the love of Jesus. The pleasures and prospects,—the poets and princes,—the stories and studies,—the hopes and the heroes,—the charms and the changes of this vain world.—captivate the imagination and engross the affections; while HE, who occupies the highest throne in heaven, is degraded to the lowest in that heart which He died to redeem. So generally diffused is this indifference, that a Christian nation, in the examination of candidates for some of her most honourable offices, allows a knowledge of the words of Shakespeare, Horace, or Homer, to avail much;—and a

knowledge of the words of Jesus—NOTHING! Yet THAT knowledge, without any other, renders a man fitter to rule than ALL other knowledge without it.

There is an examination coming, in which that despised knowledge will be the ONLY knowledge that will avail ANYTHING. 'For this is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent.'

Oh, Parents, let no prospect of worldly advantages hinder you from making it your CHIEF object to impart the knowledge of Jesus to your children! Whether they say, 'Tell me more about Jesus,' or whether they do *not* say it, continue, oh, continue to tell them about Jesus!

Gather them around you on the Sunday afternoon, or evening, and induce them by various means to search the Word of God.

This little work is humbly offered as a feeble help in those exercises. Children are apt to read words without reflecting on their meaning. The simple descriptions in these pages may attract some volatile minds, and the questions may recall to their memories the interesting sayings that have been purposely omitted in the descriptions.

When memory fails to supply the omissions, then recourse will be had to the Scriptures, and the forgotten sayings will be more deeply impressed upon the mind.

It is not to be expected that children under *eight* years of age should join in this exercise, but it is hoped that some young persons double that age may not despise it. Great pains have been taken by consulting Kitto's Dictionary of the Bible, Horne's Introduction, Scott's Commentary, Josephus's History, and Stanley's Travels, to supply information respecting places and customs.

No *applications* are made of the affecting facts described, because such applications appear dull to giddy childhood, unless exactly appropriate to individual state, and urged in the moving tones of a parent's voice. The *writer* keeps silence that the *parent* may speak.

Sunday-school teachers may occasionally read this book to their first class, and thus lead their scholars to *reflect* on passages that they can already *repeat* by rote.

The day has not yet come when such a book as this might be acceptable to COTTAGE PARENTS, for they do not *yet* instruct their children in the Word of God, or even lead them to the house of God.

While the children of the *rich* sit in happy rows between their parents, behaving with the same propriety as their elders (the youngest nestling by his father's side), the children of the *poor* appear like a company of orphans, and the few parents sit solitary on the free seats.

Those children, so restless and so noisy, tempting each other to play by arch looks, and rivalling each other in loud coughing, would,—if seated by their parents' sides, be as quiet and attentive as the favoured children in the pews. Those parents, that come so seldom and look so desolate, might, if entrusted with the charge of their own children, come more frequently and more cheerfully.

Let every favoured parent, who leads his little ones to church, ask himself, whether it would be nothing to him to be deprived of their society by the way, or in the sacred place?

It may be answered, that *poor* parents are glad to get rid of their children, and that *poor* children are glad to get away from their parents. Is it so? But are not these perverted feelings encouraged by the present defective system? The poor have the same natural affection as the rich. If a wrong habit has been formed it ought to be broken, whatever pains it may cost.

At present, church is attended by *poor children* and their *grandparents*, while the young people and the parents are, generally speaking, absent.

Not brought up to accompany their parents, the young people when they *do* come, come with their former schoolmates; but too often they prefer strolling together in the fields, or loitering about the churchyard, ready to dis-

THE LAND of ISRAEL



Engraved by J. & C. Walker.

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appear at the first note of the concluding anthem. When they settle and become parents themselves, *they* do as their *parents* did—stay at home, and send their children to a Sunday-school.

In declining years they often tread in their infant footsteps, and again find their way to church, and even creep with tottering limbs to the life-long neglected Table.

Is there no remedy for these evils? For three generations—nay, for four—the experiment has been tried, whether church-going boys and girls will grow into church-going men and women. The experiment has failed to attain this end, though much misery has been prevented, and many, many precious souls have found eternal happiness, and will be the crown and the joy of their devoted teachers in the presence of the Lord.

As in the *last* century the *children* were gathered into the Sanctuary, so in *this*, efforts are being made to gather in the *parents* by Mothers' Meetings and Working-Men's Lectures. It is a work that would shed glory on the remainder of this century, to gather in both together, the children with their parents.

This generation has never yet seen the lovely spectacle of a poor man in a smock-frock, or coarse old coat, walking with his wife, or (if she be detained at home by an infant) with

his eldest daughter,—a train of little ones, two and two, with books in their hands, leading the way to church.

Such a train has often been seen, clad in silks and satins, and fine Saxony broadcloth. Why should it not be seen clad in printed cottons and coarse woollens?

When poor parents are provided with family pews, supplied with books, and assisted by teachers, they also will be seen with their blooming trains bending their footsteps towards the house of God. The change indeed can never be *complete*, nor can it be *quickly* effected; but what the rich *actually do*, the poor certainly *would* do, if they enjoyed the same opportunities; for ‘God hath chosen the poor, rich in faith and heirs of the kingdom, which He hath promised to them that love Him.’—James, ii. 5.

We must no longer say to the man in gay clothing, ‘Sit thou here in a good pew with thy family,’ and to the man in vile raiment, ‘Sit thou here under my footstool in a free seat, while thy children sit up yonder.’

When we have ceased thus to treat the poor man in his Father’s house, we may hope to find him, when returned to his own house, sitting with his Bible open, and his children round him, telling them, Sunday after Sunday,

MORE ABOUT JESUS.

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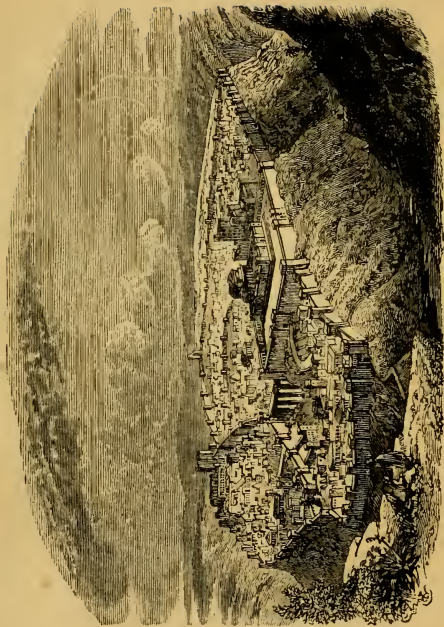
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JERUSALEM.

MORE ABOUT JESUS.

LESSON I.

THE AGED PRIEST.

BEHOLD that great city !

What is that beautiful building on the top of that hill ? It is white as snow ; it shines like the sun : for it is made of white marble, adorned with gold.

Look through the golden gate. How beautiful a room ! There are seven golden candlesticks on one side, and a golden table on the other ; and in the midst a golden altar.

Before that altar an aged man is standing. He has a long, grey beard, and he is clothed in white linen, with

a blue and scarlet girdle around his waist, a white turban, or bonnet, on his head, and no shoes upon his feet.

Smoke is ascending from that golden altar, and the air is sweet with the smell of spices.

That old man is praying earnestly. Surely he must be a good man!

But, behold! what a glorious light fills the place! See, the old man trembles! What makes him afraid?

On one side of that golden altar a bright creature stands. His garments are whiter far than those the old man wears: his countenance is brighter far than the light of the lamps in the golden candlestick.

Hark! He speaks. He seems to be uttering words of comfort. How much astonished that old man looks!

But the bright messenger looks displeased. Is he rebuking the old man?

He is gone!

The old man lifts up the curtain

before the golden gate, goes down the twelve marble steps, and enters a court full of people.

Those people seem glad to see him. But he does not speak to them : he only makes signs.

And now a lamb is offered up on the great brass altar in the court, and the singers sing psalms, and the trumpeters blow trumpets ; but that old man hears not the sound.

After the teacher has read the above section to the child, let her ask the questions below. The method of teaching must depend upon the age and understanding of the pupils. If they be more than ten years old, they might like to search themselves in the Scriptures, for the answers, after being told where to look. If the pupils be very young, it might be better to tell them the answers. In no case should the Scripture lesson be made a task, but should always be taught so as to make it a pleasure and a treat.

What is the name of that beautiful building?

In what city is it built?

What is the name of that old man?

What is he doing?—*Answer.* Burning incense on the golden altar in the Holy Place. The priests drew lots each day to know which of them should have this honour.

What is incense?—Sweet-smelling spices burned and offered up. See Exod. xxx.

Is the old man who offers the incense the High Priest?—No, he is a common priest. He may go into the Holy Place, but not into the Holy of Holies.

What is the angel's name?

What message does he bring?

Why is he displeased?

What punishment does he inflict from God on the aged man?

How long did the old priest stay in Jerusalem before he returned home?—He stayed till the end of the week. The priests were divided into twenty-four courses (or sets), and each course served a week at a time.

LUKE, i. 5-22.

This passage may, either be read or used as a reference only.

A verse of Scripture to be learned by heart:—

THE ANGEL'S WORDS TO ZACHARIAS.

‘I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.’—Luke, i. 19.

LESSON II.

THE POOR MAIDEN.

A SMALL town is built on the side of a fruitful hill. The streets of that town are steep and narrow. The houses are built of rough stones, and their roofs are flat. All around are corn-fields and green pastures, adorned with blue and scarlet flowers, and vines laden with purple grapes, and olive-trees and fig-trees.

In a lowly dwelling in that small town a poor maiden lives. She is a gentle, modest, holy girl.

Behold, an angel is speaking to her! That bright angel is full of joy—that poor maiden is full of fear! The angel is telling her some delightful news. Why, then, is she so full of fear? She seems to wonder that an angel should bring such a message to a humble maiden like herself. She seems to think herself unworthy of the notice of the Most High.

Now the angel is gone, and she is thinking of the wonderful things he has said.

What is the name of that town?

What is the name of that angel?

What is the name of that maiden?

What delightful message does the angel bring?

How long is it since that angel spoke to Zacharias?—Six months.

LUKE, i. 26-29.

THE ANGEL'S WORDS TO MARY.

‘Fear not, Mary, for thou hast found favour with God.’

LESSON III.

THE COUSIN'S VISIT.

THOSE hills are not so green and flowery as the hills near Nazareth. They are more stony, and more craggy. Yet they are fruitful in corn and wine.

Among those hills there dwells an aged man, with his aged wife. No little children are playing at their feet, and calling them 'grandfather' and 'grandmother.' Yet they look peaceful and happy. But they do not speak to one another. How is that? for they seem to love one another. Sometimes the old man makes signs, or writes; but he never speaks to the old woman, or to any of his friends.

Have you ever seen that old man before? Perhaps you remember him in the Holy Place. He is not dressed as he was then. He wears no white robe, nor white bonnet, but he has clothes

like the other people in the town,—a long, close-fitting garment, and over it a large loose shawl twisted around his limbs.

Who is stopping at the door of the old man's dwelling? A sweet and modest maiden. She has come from a long way off. How weary she must be! She opens her arms to embrace that aged woman. What an affectionate meeting!

The old woman treats that maiden as if she were an angel come from heaven: she seems to think it a great honour to have her in the house.

That aged saint is speaking sweet words of blessing. The maiden answers in a lovely hymn, sweet as an angel's song.

When she has finished her hymn, she does not leave the house to return home. That good old man wishes her to stay in his house, and so she stays for a great many weeks. But while the two friends talk together, the old



HEBRON.

man sits silent : he cannot hear their good words, nor their sweet hymns.

What town is that?—No one knows the name, but it is one of the priests' cities in Judah ; and it is probable the town is Hebron, near the place where Abraham once dwelt, and where Isaac was born. There were thirteen cities where priests had houses, and gardens, and fields.

Who is that old man ?

Why does he not wear his priestly dress ?
—Because that was only worn in the temple.

Why does he not speak ?

Who is that old woman ?

Who is that poor maiden ?

Whence does she come ?

How far has she travelled?—About a hundred miles.

Is that old woman a friend of hers?—Yes, she is her cousin.

Why does the maiden come and see her now?—Because the angel told her of the son promised to that old woman.

Why does the old woman pay so much respect to the young maiden?—Because she knows that the Son of God will be that maiden's son.

What hymn did the maiden utter?—That hymn which begins, ‘My soul doth magnify the Lord.’

How long did the maiden stay in the old priest’s house?

LUKE, i. 39-57.

ELIZABETH’S WORDS TO MARY.

‘Blessed art thou among women . . . Whence is this to me, that the mother of my Lord should come to me?’—LUKE, i. 42, 43.

LESSON IV.

THE BABY PROPHET.

How happy are the people assembled in that house! It is the house among the hills where the old priest lives. There he is and his old wife, with a great many friends and neighbours. But where is that dear maiden who

came to see them from a great way off? She has gone home : she is not there.

What is it,—that little thing wrapped up so carefully,—looked at by everybody? It is a very little baby. It cannot sit up ; it cannot laugh ; it cannot hold anything in its hands. It is a baby of a week old.

How fondly that old woman folds it in her arms ! How fondly that old priest fixes his eyes upon it ! Are they the parents of the babe ?

The friends in the house are talking together, and often looking towards the babe, as if they were speaking of it. But the old woman does not like what they say, for she seems to say, ‘ No.’

Then the friends look surprised, and turn towards the old priest. They do not speak to him, but make signs, as if he were deaf. He makes a sign, and a little board is brought to him. It is about the size of a slate, only it is a piece of wood, spread over with wax. The

priest takes an iron pencil, and writes on the wax just two or three words.

The friends read the words, and seem astonished ; but the old woman is *not*.

What a sudden change there is in that holy priest ! He is speaking now. Surely he is praising God in the words of poetry ! At last he turns to the babe, and speaks to it, with joy shining in his face.

Who is that priest, and who is his wife ?

Who is that babe ?

What are the friends come together for ?

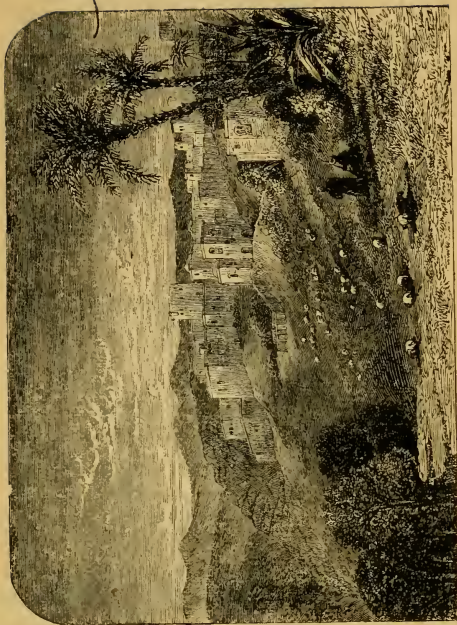
What are they talking about ?

Why does the mother say, No ? Surely her husband must have told her in writing what the angel said.

What words does the father write upon the board, or table ?

Why does he begin to speak ?

Why did the priest rejoice so much over that babe ?—Because he was come into the world to tell men about Jesus.



BETHLEHEM.

THE WORDS OF ZACHARIAS TO HIS BABE.

‘And thou, child, shalt be called the Prophet of the Highest.’—Luke, i. 76.

LESSON V.

THE BABY SAVIOUR.

It is night. In that town among those stony hills many travellers are sleeping in their beds ; for there is an inn, with a large court, and many little rooms built round the court, and those little rooms are filled this night with weary travellers. The asses on which they rode are in the little sheds behind.

In one of those sheds, among the asses, a babe is sleeping. It is wrapped up in long clothes, and it is lying upon a bed of hay. A poor maiden is close beside the babe, looking upon it with the fondest love ; while a good man is

standing near, watching over the babe and its mother.

Suddenly the door opens. Several poor men want to come in. They seem to be out of breath from running fast. When they see the babe they are delighted. They are telling of something they have seen in the sky.

The maiden listens to all they say. She does not speak much herself, but she attends to all good words, and thinks about them, and remembers them a long time. She is a tender-hearted, heavenly-minded maiden.

The poor men leave the stable, praising God as they go, and telling everybody they meet about the babe in the stable.

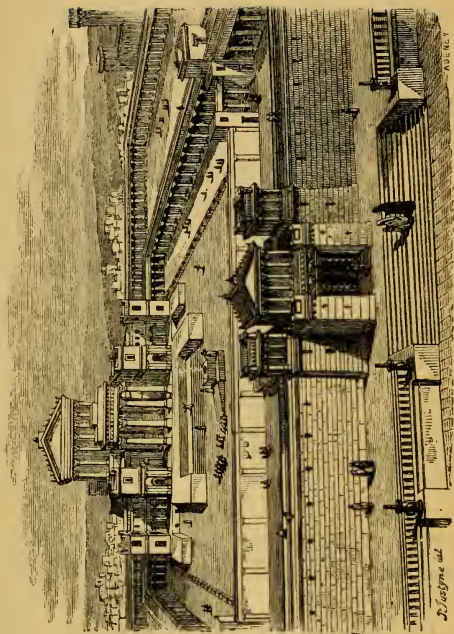
What is the name of that town?

Who is the man watching over the babe and its mother?

Who came to the stable in the night?

Who told them to come?

What are they praising God for?



THE TEMPLE.

LUKE, ii. 1-20.

THE ANGEL'S WORDS TO THE SHEPHERDS.

‘Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.’—
Luke, ii. 10.

LESSON VI.

THE BABE IN THE TEMPLE.

A HOLY maiden is going up some steps, and passing through a golden gate into a court surrounded by a stone wall. There are more steps leading into a higher court, but she may go no further.

Is the maiden all alone? No; a good man is taking care of her: for she is poor, and weak, and timid, and needs his care. They bring with them a little babe, wrapped in long clothes. It is the loveliest babe that ever was

seen. There may have been other babes as fair, but there never was one with so sweet a countenance. No passion ever reddened that little face; patience and meekness may be seen, like two doves, in those gentle eyes.

And what are those birds that his mother carries in a basket? They are two doves,—two doves, just like her own gentle babe.

She gives these doves to a man in a white robe. She gives them to him to offer to the Lord, because the Lord has given her a son. If she were rich she would offer a lamb, but as she is poor she brings doves instead. She gives into the priest's hand another offering: it is five small pieces of money. They are the offering for a first-born son, for all the first-born sons were the Lord's, and must be bought back with money.

Now there comes into the court a very old man, with a joyful face. He goes up to the mother and takes the

babe in his arms, and begins to pray to his God. Soon he turns to the mother of the babe and to her husband, and speaks to them both in a sorrowful manner.

But who is this coming in, bent with age? It is a very old woman: she seems to be more than a hundred years old. She is praising God most earnestly. She speaks to the people standing around her in the court.

Who is the babe?

And who is his mother? and who is her husband?

How old is that babe?—Forty days, or nearly six weeks.

What is he brought to the temple for?—To be presented to the Lord, because he is the first-born son.

Why does the mother give money to the priest?—To redeem or buy back her son. A lamb might have been offered upon the altar, but a child could not; so he was bought back with money. See Num. xviii. 16, 17.

How much money was paid to redeem a first-born son?—Five shekels. Each shekel was worth two shillings and three pence.

Why does the mother present the doves to the priest? As her own offering to God for letting her come again into the temple after her son has been born.

Where will the priest take the doves?—To the great brass altar before the gate of the temple.

Who is that old man?

What does he pray to God for?—To let him die—now he has seen the Saviour.

How did he know that the babe was the Saviour of the world?—The Holy Ghost told him.

Who is that old woman?

How old is she?—She must be more than a hundred, for she has been a widow eighty-four years, and was a wife seven years.

LUKE, ii. 22-38.

THE FIRST WORDS OF SIMEON'S PRAYER.

‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’

LESSON VII.

THE STAR.

WHO are those men in rich and handsome garments, going about the streets of a great city ?

They seem to be strangers, who have come from far. They are asking questions of the people they meet. Every one seems surprised at what they say ; and many seem troubled and terrified : yet no one can give an answer to the strangers.

But see ! the strangers are standing at the gate of a fine palace. The servants lead them into a room of enormous size, adorned with gold, and fitted up with large marble seats.

An old man, in a magnificent purple robe, receives them ; he speaks to them graciously, yet his countenance is fierce and cruel. But the strangers appear

pleased with what that old man says, and they go away in good spirits.

They mount their camels by night, and leave the city quietly, for so that old man wished they should.

Their way lies among the chalky hills, where the shepherds feed their flocks. Did *those* shepherds see them pass, who lately heard the angels sing at midnight?

When the strangers have gone six miles they reach a hill, covered with vines, and watered by running streams. They enter a small town built on that hill, but they know not where to go—till, looking up, they see a bright star.

It is a long while since they saw that star, but they remember it well, for it is not like other stars. It moves along the sky. It shows the way, even as a bird might do, flying in the air. How full of joy those strangers are at the sight of that beautiful travelling star! They watch it as it moves over

the roofs of the houses. Lo ! it stops ; it stops over that lowly roof.

How quietly the strangers enter that house ! There they find a gentle mother holding a sweet babe in her arms.

They bend down on that floor ; they worship that child. They rejoice to see that babe, as once the shepherds did.

But they are richer than those shepherds.

They take the burdens from their camels' backs, and open their treasures at the baby's feet.

Here are costly boxes of precious gums, which flowed from the trees in their own land.

Here are bags of gold, found near rivers in their own land.

Those precious gums will make sweet ointment to anoint the holy babe. That precious gold will purchase food for the poor babe in the long journey it is going soon to take.

The babe's mother was so poor that

she could not afford to buy a lamb for her sacrifice when she went to the temple. God feedeth the fowls who know him not, much more does he feed his own children who trust in him.

Who are the strangers in that holy city?

What question are they asking?

Did they get an answer to that question?

—Not at first, but at last they did.

Who sent for them secretly?

How did he know where Christ would be born?—The priests and learned men had told him; and they had found it from the text in Micah, v. 2.

What question did the king ask the strangers?—*When* they had first seen the star. He wanted to know *when* Christ had been born, for he thought the star must have appeared first on the day Christ was born. The strangers told the king *when* Christ was born, and he told them *where* he was born.

How did they find the house where the babe was?—The star showed them.

What sweet gums did they offer to the babe?

Why did they worship him?—Because he was God.

MATT. ii. 1-12.

THE WISE MEN'S JOY.

‘When they saw the star, they rejoiced with exceeding great joy.’
—Matt. ii. 10.

LESSON VIII.

THE ALARM.

It is night. All is quiet in the town among the stony hills, six miles from the great city.

But, suddenly, a man rises from his bed in great haste, goes out of the house into the stable, and takes out the ass. A young woman, with a child in her arms, comes quietly out of the same house, and gets upon the ass. Her head is covered over with a loose garment, and she fondly wraps it round her babe, to hide it from every eye.

The parents are grieved to leave the town where the baby was born, and where shepherds and strangers came to worship him. Besides, it is the town where David lived a thousand years before.

They travel day after day towards a hotter land. They pass through a great sandy desert, where there is only a little short grass and a few stunted shrubs, and where all is dry and dreary, except a palm-tree here and there. Sometimes they rest under the shadow of a rock, and drink of the waters of a well. But there are no cooling streams nor shady groves in that desert land.

At last they come to a fruitful land. A very broad river runs through it, and plenty of corn grows in it ; but there are no green hills like the hills of Canaan.

But what are those frightful images of beasts, and insects, and all kinds of things ? They are horrid idols. Men



EGYPT.



and women are dancing round them with wild delight. How sad it makes that holy little family to see such wicked doings! They think of the true God, and of His temple at Jerusalem.

Why does that man rise in the night, and set out on a journey?

What is that man's name?

What town does he leave?

To what land does he go?

MATT. ii. 12-15.

THE ANGEL'S WORDS TO JOSEPH.

'Arise, take the young child and his mother, and flee into Egypt.'—Matt. ii. 13.

LESSON IX.

THE WEEPING MOTHERS.

Is *that* the town where the babe was born about whom angels sang?

Is *that* the town where angels told the shepherds to go ?

Is *that* the town where the star led the wise men ?

Yes, it is that very town. It stands upon the hill covered with vines.

The stones of that town are stained with blood,—with the innocent blood of babes.

Soldiers with drawn swords are running from house to house; and mothers, clasping babies in their arms, are screaming in the streets.

Behold, that soldier snatching a babe from its mother's arms, and stabbing it with his sword ! How the mother tears her hair, and wrings her hands with agony ! Behold, there—a mother lies fainting on the ground, with her bleeding infant by her side ! Behold, there—a mother lies weeping over the body of her babe !

It is no use trying to comfort these poor mothers. They say, ' Our little

ones are gone—that we fondled in our arms,—our pretty babes, that we loved so tenderly!

Oh, mothers, weep no more! you shall find your little ones again in your Saviour's arms; for a Saviour is come (though you know it not) to die for you and your little ones.

When the soldiers have killed all the babies in that town, they go to other towns close by, and murder the babies there. Everywhere there are mothers weeping for their babes. How can the soldiers bear the sight?

To what town did the soldiers go first to kill the babies?

Who sent them?

Why?

What became of this wicked king?—Very soon after he had killed the babies he fell dangerously ill. His disease was a very dreadful one. He felt as if a fire was burning in the midst of his body. It seemed, indeed, as if the pains of hell had taken hold upon him before he died. His hunger was

as keen as that of a wolf, and nothing would content him but meat. Yet the more he ate, the more pain he suffered. A loathsome running matter came out of his feet, and part of his body was eaten with worms. His breath also failed him, and even when he sat upright he panted and gasped, as if ready to expire. And so corrupt was his breath and his body, that it was most unpleasant to come near him.

He sent for doctors, and declared he was ready to do anything they advised. They told him to go to a place the other side of the river Jordan, where there was a hot spring of water, and to bathe in that stream. So he left Jerusalem, and went to the hot baths. But he was not at all the better for bathing. Then the doctors desired him to bathe in a tub of oil. So he did: but no sooner was he plunged in the oil, than he seemed to be dying. His servants pulled him out of the tub, and began to cry out and howl, as was the custom when a king died. These loud cries brought Herod to himself again.

As he now thought he had bathed enough, he went to Jericho, which was very near, and there lay upon his death-bed. What a death-

bed it was! Herod grew more passionate and cruel as he grew worse. One day he called for an apple. His servants brought him one, as well as a knife to pare it. When he saw the knife he looked around to see whether anybody was watching him, and thinking he was not noticed, he took the knife, and was just going to stab himself; but one of his cousins saw what he was going to do, and seized hold of his hand, and cried out with a loud voice. The servants came running to see what was the matter, and when the cousin told them how Herod had tried to kill himself, they began to make a great noise, as if they were much grieved; but, of course, their sorrow was all pretence.

There was a prince in a prison not far off, and he heard some one say that the king was dead. This prince was the eldest son of Herod, and he was shut up in prison because he had once tried to poison his father. Now he was full of hope that the gaoler would let him go, and he promised to reward him if he would; but, instead of letting him go, this gaoler went and told the king, and the king was so angry that he cried out and beat his own head in his rage. Then he raised

himself on one elbow in his bed, and called for one of his soldiers and told him to go immediately and kill the prince. The soldier went to the prison, and executed this wicked son. Five days afterwards Herod died.

And did any one lament his death?—No one: I am sure those poor mothers did not, who had lately lost their youngest darlings. However, Herod had a magnificent funeral. His son, Archelaus, ordered that the dead body should be dressed in purple robes, and that a crown should be placed on its head, and a sceptre in its hands. Thus arrayed, the loathsome corpse was placed in a golden coffin, adorned with many precious stones, and covered with a purple wrapper. A long train of princes—Herod's sons and relations—followed the coffin; and then came a whole army of soldiers; and, lastly, five hundred servants, bearing fragrant spices. And yet not one tear was shed by all these thousands of people!

MATT. ii. 16-18.

THE MOTHERS' GRIEF.

‘Rachel weeping for her children, and would not be comforted, because they are not.’—Matt. ii. 18.

Why are the mothers called Rachel?—Because Rachel was unhappy about her baby, little Benjamin, as she was dying. And because many of these mothers were of the tribe of Benjamin; for Herod had the babies slain in other cities, besides Bethlehem.

LESSON X.

THE CARPENTER.

A POOR man is leading an ass through a desert. A gentle mother and her babe are riding on the ass. The babe is now old enough to walk and to talk. How sweet to hear his remarks and his questions as he travels along in his mother's fond arms! It is the most

loving and the most lovely child ever seen in this world ; for it is as meek as a lamb and as pure as a lily.

The kind man who guides the ass through the sandy desert comes at last to the fair land of Canaan. He seems uncertain which way to take. He is looking towards those stony hills where the babe was born, but he asks questions of the people he meets, and when he hears their answers he does not go where he wishes, but takes another road, and goes nearly a hundred miles further, till he comes to some green and flowery hills. He enters a town built on the west side of a hill. The people know him well—they seem to be his old friends and neighbours ; and they know his wife, too ; but they have never seen the babe before. Oh, what long journeys that babe has taken ! What cold night-blasts chilled his tender limbs when fleeing from the cruel Herod ! What hot suns have beat on

his gentle head! Over what rough paths has he been hurried! In what mean hovels has he taken shelter since he lay in the manger!

And now, to what kind of a home has he come! To a lowly abode in a carpenter's yard. His mother's husband saws wood, and hammers in the nails.

That dear child is ready to work, whenever his parents command him.

Yet it is HE by whom the heavens and the earth were made.

When he looks at the wood and the nails in his parent's yard, does he think of the cross of *wood* on which he will one day be *nailed*?

Why did Joseph leave Egypt?—Because an angel told him Herod was dead.

Why does he not go and live at Bethlehem, or Jerusalem?—Because he heard that Herod's wicked son, Archelaus, was king over that part of the land.

To what town does he go?

JOSEPH'S ABODE.

‘And he came and dwelt in a city called Nazareth.’—Luke, ii. 23.

LESSON XI.

THE JOYFUL JOURNEY.

It is the first month of spring. The green grass is gaudy with scarlet lilies, poppies, and tulips.

The little town on the side of the hill is full of movement. A great company of people are setting out on a journey. Women are riding upon asses. They screen their eyes from the sun with the shawls which cover their heads. The men are walking, with sandals on their feet and turbans on their heads. Their robes are of blue, or red, or white, and are fastened with girdles.

There are not many children in that company ; but there is one, about twelve years old, whom all the neighbours seem to love. He never joins with other children in rude play or wild tricks, but he loves singing psalms with those who fear God.

How sweet are the words of the psalm sung by that company ! ‘I was glad when they said unto me, Let us go into the house of the Lord.’

*From what town are that company going?
To what town are they going?
What are they going there for?*

LUKE, ii. 41, 42.

THE YOUTHFUL SAVIOUR.

‘And Jesus increased in wisdom and stature, and in favour with God and man.’—Luke, ii 52.

LESSON XII.

THE WISE CHILD.

BEHOLD that beautiful city built upon hills! On the top of one of those hills there is a grand building of marble and gold. There are courts around it, each court is higher than the other.

A sorrowful man with his sorrowful wife ascends the hill, and enters the lowest court. It is a fine place, with a pavement of coloured marbles, and surrounded by stone walls.

There is a large hall in this court. The roof is of cedar-wood, supported by pillars of marble. The two sorrowful persons enter this hall. There are other halls in this court, but this is the chief of all the halls.

What do these two mourners see when they enter the hall? They see old men, with long grey beards, sitting on high seats; and at their feet

many youths sitting on the floor, listening to their words.

Among those youths there is one who answers better than all the rest. Every one is surprised to hear his *answers*. Every one is surprised, also, to hear his *questions*; for they are such wise and such hard questions. Yet how humble that boy seems! He is not seeking to be praised or admired.

The sorrow of the woman is changed into joy as soon as she sees that boy. She speaks to him: she does not seem to be quite pleased with him, though her face beams with the fondest love.

The boy answers her with affection and respect, yet with all the majesty of a young prince, though yet he is only a poor boy. Soon he rises from his lowly seat, and follows his two kind friends.

What city is that?

What is the beautiful building on the top of a hill?

What hall is that?—The temple was su—

rounded by courts. Into the court just round the temple none but priests entered; into the court beyond—all the *men* of Israel might enter; into the court beyond that—*women* as well as men might enter; and into the outermost court—all nations might come, both men and women. This court was called the Court of the Gentiles. In this court there were many buildings where Levites resided. One of these halls was a place where youths were taught by the elders. It was also used as a synagogue, or place of worship.

Who are the two sorrowful people?

What is the reason of their sorrow?

What does the mother say to her son?

What does he answer?

What is the meaning of ‘Wist ye not?’—
It means, ‘Do you not know?’

LUKE, ii. 42-53.

THE LORD’S ANSWER TO HIS MOTHER.

‘How is it that ye sought me?
Wist ye not that I must be about
my Father’s business?’—Luke, ii.
49.

LESSON XIII.

THE EARNEST PREACHER.

A RIVER flows between steep banks. There are mountains on each side the river.

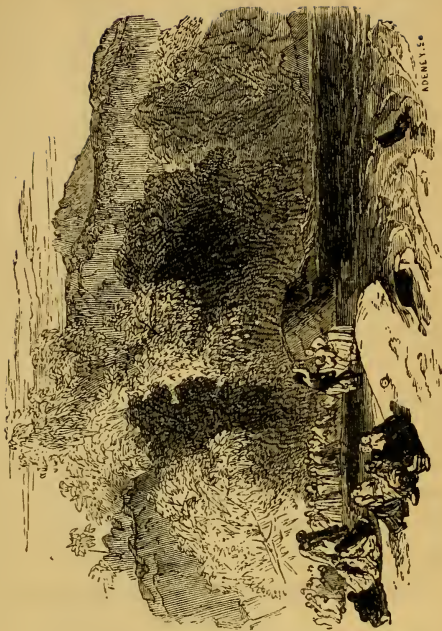
Among those mountains a man lives all alone. He wears a garment of the coarsest brown cloth, and a girdle made of skin. He looks like one who has always lived in the open air, or slept in a cave ; he looks like one who has been wet with the dews of night, and scorched by the noon-day sun. The skin of such a man must be brown and hard, and his hair must be long and thick.

Now the lonely man is sitting under a tree, eating his simple meal. He cannot get bread in that desolate place. What, then, are those little morsels he is putting into his mouth ? They are small animals, which live on grass and

leaves; they are not bigger than a child's finger. The lonely man finds them in the desert, and lives upon them. He searches in the hollow trees, and he finds there sweet stuff fit to eat. When he is thirsty he drinks of the water of the river, or of the rivulets that flow down the mountain side. He seems to be happy in his desert, and not to wish to go to the towns. He is often speaking to One who cannot be seen, and he is often hearing One speak to him from heaven.

What crowds of people are coming towards the lonely man! From all parts the crowds are hastening. Now they have gathered round that holy man. Now they are listening to his voice. There is one word the preacher often utters. The people tremble—they weep—they pray.

But there are some men standing by with proud and scornful looks. They wear fine and costly garments. The



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JOHN BAPTIZING IN JORDAN.

preacher observes their sneers and their jeers.

He is not afraid of them. He turns towards them, and speaks to them with a holy anger. But these scoffers do not care for his warnings.

Who is that man?

Whose son is he?

Where is he preaching?

How long has he been in that place?—
Ever since he was a child. Luke, i. 80.

What is his garment made of?

What does he eat?

What word does he often utter in his sermon?—‘*Repent.*’

Who are his proud hearers?

What terrible name does he call them by?—Vipers!

MATT. iii. 1-7.

JOHN’S WARNING TO THE PHARISEES.

‘Who hath warned you to flee from the wrath to come?’—Matt. iii. 7.

LESSON XIV.

THE HOLY DOVE.

CLOSE by the river-side, among the trees on the banks, the preacher is standing. Who are these coming towards him, with tears on their cheeks? They are poor men, clothed in coarse garments. The preacher receives them kindly, and goes with them to the water. He bathes them in the river, and prays with them.

What crowds are standing by the river's edge, anxious to be washed in the stream! But they are all poor; none of the proud men go with the preacher into the water.

Here comes one man, more humble than all the rest. Yet when the preacher sees him, he speaks to him with the greatest respect, as if he were speaking to a king,—yes, with still more respect.

He seems unwilling to go with him into the water, but the humble man persuades him to lead him there.

They are now coming up out of the water together, praying.

Look up ! What is that brightness ? Nothing on earth was ever seen so bright. And who is flying down from heaven ? It is no bird of earth,—yet it is One who is like a dove, even the Holy Spirit of God ; and the Holy Spirit rests upon the head of that blessed One praying in the water.

Hark ! what is that sound ? It is a voice, yet not the voice of man, nor the voice of angel. It is a voice uttering some joyful, yet awful words.

How earnestly the preacher listens to the sound !

With what deep respect he looks upon the man who came to him so humbly !

What river is that ?

Who is the preacher ?

What is it he does to the people in the river?—He baptizes them.

Why does he baptize them?—As a sign that God washes away the sins of repenting sinners in precious blood.

What did John say when Jesus came to be baptized?

What did Jesus answer?

What did the Father say from heaven?

Who are the Trinity?

Were the three Persons all seen or heard at this baptism? — Yes: the Father was heard, the Spirit was seen, and the Son was seen and *heard* (for he was praying).

MATT. iii. 13-17. MARK, i. 9-11. LUKE, iii. 21, 22.

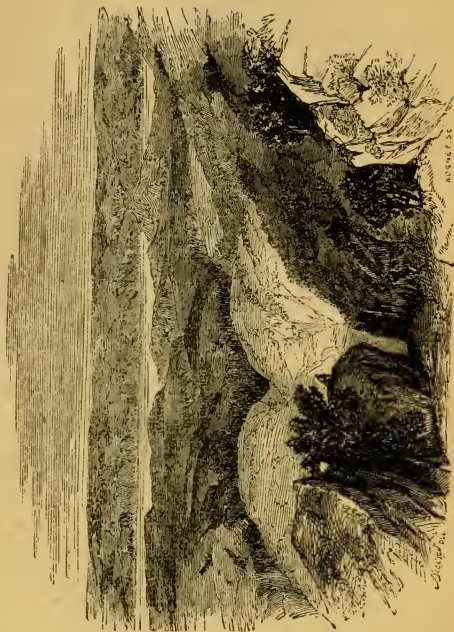
THE WORDS OF THE FATHER TO HIS SON.

‘Thou art my beloved Son, in whom I am well pleased.’—Mark, i. 11.

LESSON XV.

THE DREADFUL DESERT.

WHAT a dismal, lonely place! The mountains are steep and rugged; the



CHRIST IN THE WILDERNESS.

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valleys are dark and gloomy. There are deep caves where wild beasts hide themselves. How horrible is the sound of the lion's roar and of the wolf's howl ! There is hardly any grass upon the dry ground, but great stones lie scattered there.

See a man sitting among the stones ! How sorrowful he looks ! He rises now, and walks and weeps. It seems as if some one were pursuing him, but no one can be seen besides himself. Why does he bend his face towards the ground, and kneel and pray, and cry out for help ? Of what is he afraid ? The wild beasts do not come near him ; men cannot live in that barren place. What can fill that lonely man with such trouble ?

Watch him from morning to night. You will never see him sitting by a stream, drinking of its water, nor eating a morsel of food. He eats neither locusts nor honey.

Yet he goes on from day to day, living, and weeping, and praying.

Who is the sorrowful man who eats no food in the desert?

How long does he remain there?

Who pursues and torments him there?

Who led him into the desert?—The Holy Spirit; that Spirit which had just descended upon him at his baptism.

Why does he suffer so much from Satan?—To save us from Satan.

MATT. iv. 1, 2. MARK, i. 12, 13. LUKE, iv. 1, 2.

CHRIST'S TEMPTATIONS.

‘He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts.’—Mark, i. 13.

LESSON XVI.

THE LAMB.

THE preacher is standing in the wilderness among the trees and hills, not far from the river.

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People are standing around, listening to the preacher's words.

Suddenly he looks glad. He sees something at a little distance which pleases him. He points that way, and speaks. There is a MAN coming towards him.

That man is not clad like the preacher, in a garment of camel's hair. He is dressed like any poor man. But his face is more meek and holy than any other face.

What does the preacher see a little way off to make him glad?

What words does he speak when he sees Jesus?

Was the preacher in the same wilderness that Jesus was tempted in?—No; for there were no people in the wilderness with Jesus, only wild beasts.

THE WORDS OF JOHN TO THE PEOPLE.

‘ Behold the Lamb of God, which taketh away the sin of the world.’
—John, i. 29.

LESSON XVII.

THE SAVIOUR'S HOME.

THERE, again, is the preacher in the wilderness. To-day he looks as joyful as he did yesterday. There are two of his friends standing close by him, listening to his words.

The preacher speaks. There is the same man who was seen yesterday ; he is walking along at a little distance ; he will soon have passed by and be out of sight. The two men standing near the preacher leave him, and go after the man who is passing by. They want to know him better. They do not ven-

ture to go up to him and speak to him ; they only walk behind him.

What joy for them ! That blessed man stops and turns, and speaks so kindly ! He speaks only a few words. The two men answer him in a few words, and he answers them in a very few more.

But see ! the three are now walking together. How happy now those two friends seem ! What a sweet walk they are taking in the wilderness !

At last they reach a lowly dwelling. All three go in together. It is the afternoon. There is time for much talking together before dark.

In the evening those friends take leave of the master of the house. Will they ever forget the happy hours they spent with him ? Surely this is the happiest day they have ever passed.

What did John say the *second* time he saw Jesus walking ?

Who are the two men with him?—One is Andrew; the other we do not know, but we suppose it was John, because John wrote this account, and so he may have preferred concealing his name.

Were Andrew and John brothers?—No: they were partners in the trade of fishing. Luke, v. 10. Andrew had a brother named Simon, and John had a brother named James.

How do you distinguish the two Johns?—We call one John the Baptist, and the other John the Apostle.

What were the first words Jesus spoke to Andrew and his friend?

What did they reply?

What did Jesus reply?

At what hour did Jesus reach his dwelling?—About four o'clock.

How do you know that?—Because it is written in John, i. 39, 'It was about the tenth hour.' The Jews began to reckon their hours from six o'clock in the morning; therefore the tenth hour is four o'clock.

JOHN, i. 35-40.

CHRIST'S INVITATION.

'Come and see.'—John, i. 39

LESSON XVIII.

THE FEAST.

How glad the people seem to-day in that little town ! It is a town among the green hills, where fig-trees and flowers are growing. It is a town a few miles from Nazareth.

What makes the town so gay this evening ? People, dressed in their best clothes, are entering a house where a feast is prepared.

And why is this feast prepared ?—To do honour to a marriage that has just been made.

The bridegroom and the bride are there, but it is not they who arrange the feast. There is a man called the 'ruler,' who takes all the trouble of receiving the guests and directing the servants.

Behold the company seated round

the tables, eating and drinking, while the servants wait upon them.

Amongst the guests there is one very sorrowful man. Though he is sorrowful, he has a heart that longs to make everybody glad. Some very dear friends have come with him to the feast; they are very poor men,—only fishermen. There is a woman, rather old, who looks with fond affection upon the sorrowful man. She is a humble, holy, and poor woman.

There are many empty cups on the table. Why do not the servants fill them with wine? But the bottles and the jugs are empty, too.

See, the servants are filling six large jars with water! They fill them quite full. Are they going to give the people *water* to drink?

A servant is filling a cup from one of those jars. But there seems to be **WINE** in the cup!

A servant presents the cup to the ruler. He tastes it; he is astonished.



THE MARRIAGE IN CANA.



He is now speaking to the bridegroom. The servants are speaking now ;— they are telling something which surprises the guests. Every eye is now fixed upon that sorrowful man, and every mouth is opened in wonder. Even the friends who came with the sorrowful man are surprised.

But there is one person who is not surprised. That elderly woman at the table expected to see this miracle. As soon as ever the wine was gone, she expected that more wine would be supplied through the wonderful power of that sorrowful man. Yet she had never seen him perform a miracle before, but she knew he was the Son of God, and that he could do everything.

What town is that ?

What was the use of those stone jars ?— They were for the guests to wash their hands in before dinner, and for other washings besides.

Why is every one at table so much sur-

prised at the water being turned into wine?—Because this was the first miracle which Jesus did.

Who alone is not surprised?—His mother.

What does she say which showed she expected this miracle to be done?

What does the ruler of the feast say in praise of the wine?

Can you think of any reason why Jesus should begin his miracles by turning water into wine?—Perhaps it was to show us that he came into the world that we might come to a feast above, where there should be abundance of wine.

What sort of a feast will that be?—It will be a marriage feast, yet not like an earthly feast; nor will the wine be like earthly wine. It will be a feast of love and joy in honour of the marriage of the Lamb. See Rev. xix. 7-9.

JOHN, ii. 1-12.

THE FIRST MIRACLE.

‘This beginning of miracles did Jesus in Cana of Galilee, and mani-

fested forth his glory; and his disciples believed on him.'—John, ii. 11.

LESSON XIX.

THE MARKET.

BEHOLD that great city, built upon hills! What a splendid building there is in the midst! How high it is lifted up above the streets of the city!

Go up into that splendid place. There is a beautiful gate. Go through. You find yourself in a large court, with a curious pavement of coloured stones.

See that flight of steps! Many people are going up those steps into another court. But *you* must not, unless you are a Jew. As you are a Gentile, you must remain in this court below. Here Gentiles may come, and pray to God.

What handsome halls are built all round this court! The roofs are of cedar, supported by pillars of marble.

In one of those great halls there are sheep and oxen. How strange to see beasts in such a hall as that.

What can they have been brought here for? There are men standing by the beasts. Other men come towards them. One looks at a lamb, asks the price, pays the money, and takes it away with him. Another chooses an ox and pays for it, and then leads it along. What a noise the men make as they are disputing about the price, and what a noise the poor animals make as they wait in the court! Who can hear the sweet singing of the psalms in the court above, amidst this bleating and this lowing?

There is a softer sound. It is the gentle cooings of some doves shut up in cages. There are some parents with a little baby, and they are buying a pair

of doves, and they take them to the court above.

Some people seem to be praying. How can they pray amidst this confusion ?

There are tables, with little chests of money upon them, and men sitting beside them. Now a man comes up and puts some money on the table ; and the man sitting by it gives him another sort of money in exchange. The other man takes it, and goes up the steps towards the temple. There is much cheating at those money-tables. One says, ‘ You gave me too little ; ’ and the other declares he gave him too much. What a shocking scene !

There is a man with a sorrowful countenance watching all that passes. He looks more sorrowful every moment. At last he stoops down and picks up some of the rushes on which the oxen are treading, and twists these rushes into a switch, or a whip ; and now he begins

with that switch to drive out the sheep and the oxen. The sellers of the beasts do not hinder him, but go out with their droves and their flocks. Then that holy man throws down the tables, and the money rolls on the pavement. But he does not upset the cages, or hurt the gentle doves. He says to the dove-sellers, 'Take these things away;' and they take them. The poor man's friends seem much surprised at what he is doing.

What was that court called where the beasts were sold?—It was called the Court of the Gentiles, because even Gentiles might come there.

What was the use of that court?—For people to pray in.

What did people buy animals for?—To offer them in sacrifice to God on the great altar.

Why was it wrong to sell and buy in that court?—Because that court was a place for prayer to the Father, and not for business with the world.

Why did people change money?—Because all had to pay half a shekel once a-year to the priests, and they wanted to change whole shekels for half-shekels. A shekel was worth about half-a-crown, and therefore half a shekel was fifteen pence.

What did Christ say as he drove out the sellers?

JOHN, ii. 13-17.

CHRIST'S WORDS TO THE SELLERS.

‘Make not my Father’s house an house of merchandise.’—John, ii. 16.

LESSON XX.

THE SECRET VISIT.

IN the streets of that great city a man is walking in the dark. He goes very quietly along, as if he did not wish to be seen.

Is he a thief? He does not look like

a thief, but like a rich and honourable man.

He comes to a house ; he is let in ; he enters a room ; he sits down by the side of a poor man, who lives there.

With how much respect he treats that poor man ! He seems to be asking him questions. He listens to the poor man's answers with great attention. At first he seems much surprised ; then he looks very serious.

That poor man speaks with the majesty of a king, yet with all the kindness of a brother. He has been teaching all day long ; yet he sits up at night to teach that rich man.

Before the morning comes that rich man goes away, for he does not wish any one to meet him coming out of that poor man's house.

Who is that man walking in the night ?

Why does he come to Jesus by night, and not in the day ?

What did he hear Jesus say which surprised him very much?

What did Jesus say afterwards about his own coming into the world?

JOHN, iii. 1-18.

CHRIST'S WORDS TO NICODEMUS.

‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’—John, iii. 16.

LESSON XXI.

THE WELL.

THERE are two high hills. Between them lies a green and flowery valley. Corn-fields smile on every side, while many a clump of olive-trees gives shade to the weary labourer.

In all that sweet land there is not so sweet a valley as this.

There is a small town built in an open part of the valley. About a mile beyond there is a well, shaded by thick trees.

In the heat of the day, just about noon, a few tired travellers come up to this well. One of them sits down close beside it, but the others go on towards the town.

This traveller, who is left all alone by the well, looks very weary and very thirsty. The thick trees shelter him from the scorching rays of the sun, but the well affords him no refreshment; for it is deep, and there is no bucket to let down. It is a trial to a thirsty man to see water and not to be able to taste it.

But here comes a woman with a pail in her hand. It is a little pail made of skins. That woman will surely give some water to the traveller! even if he do not ask, she will offer him some!

But no; she does not. He is asking



THE WOMAN OF SAMARIA.



humbly and sweetly,—she is refusing proudly and rudely.

Is the traveller angry? No, he does not look as if he was offended. Thirsty as he is, he talks to the woman in the kindest manner. She begins to look less proud: now she looks ashamed. She speaks respectfully to the stranger.

But who are these, coming with loaves of bread from the town? They come up to the well; they look surprised, but they say not a word. They listen quietly to those two who are talking at the well.

But now the woman looks astonished,—so much astonished that she cannot go on talking. She sets off running to the town, leaving her little pail standing by the well.

Now the weary travellers are going to dine on the food they have brought from the town. They can get water from the well, for the woman has left her little pail. But he who was so

thirsty will neither eat nor drink. His friends press him to take some food, but he refuses. His thoughts are taken up with something better than bread—better than water.

There is the sound of feet approaching—of many feet, moving fast. Here is the woman, accompanied by a troop of her neighbours, all anxious to see the man who sits by the well. They come round him—they listen to him; and now they are leading him back with them to the town. How delighted they are to have his company! The friends of that man go with him. They sleep that night in the town.

The next day the kind Teacher must leave the place. What a parting there is between him and those poor people! Many who did not love him at first, love him now. Oh how they wish they could keep him always in their town! And that woman, who was so unkind as to refuse to give him a drop of water,

would readily *now* give him all she has; for she loves him above all.

But her teacher must go on his journey with his friends to other towns.

What are the two hills on each side of that valley?—The mountains of Ebal and Gerizim, called the mountains of cursing and blessing. See Deut. xxvii. 12, 13.

What town is in that valley?—Sychar, in the Old Testament called Shechem, near which Jacob lived for a time. Gen. xxxiii. 18.¹

What were the first words Jesus spoke to the woman?

Why did she refuse his request?

Why did the Jews and Samaritans hate one another so much?—Because the Samaritans were descended from various strange nations, placed in Samaria by the King of Assyria. Therefore they were despised by the Jews. 2 Kings, xvii. 24.

What did Jesus promise to give to the woman if she asked?

¹ In this passage the word 'Shalem' means *safety*, and the verse should be read thus,—'Jacob came in *safety* to the city of Shechem.'

What did he mean by 'living water?'
John, vii. 37-39.

What did Jesus say which astonished this woman so much that she left her waterpot and went into the city?¹

JOHN, iv. 5-42.

THE WORDS OF JESUS TO THE WOMAN OF SAMARIA.

'Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst.'
—John, iv. 13, 14.

LESSON XXII.

THE CRUEL CONGREGATION.

IN that small town on the side of a hill there is no splendid building of

¹ This city, called Sychar, received Jesus better than any other city, and a blessing appears to rest upon it, for it is at this day the most flourishing city in the land. Its modern name is Nablous.

marble and gold, but there is a place towards which many feet are bending their steps. In that building there are benches, on which men sit in rows. The women sit in another part by themselves. There are children also sitting with their mothers, and big boys sitting with their fathers.

There is no pulpit raised up on high as in our churches—no clergyman in his gown—nor communion-table behind the rails. But instead of a pulpit there is a high bench placed opposite the other benches. On this high seat several wise and grave men are sitting. There is a desk also, and there is at one end a great chest.

A man with a sorrowful and humble countenance enters the place. Many people seem to know him. All eyes are fixed upon him, as if he was some wonderful person. The chief man in the place invites him to sit on the raised bench. How different is his

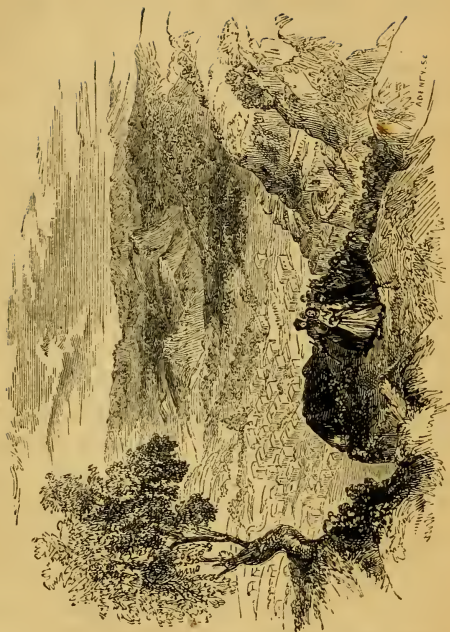
humble look from the proud and haughty looks of the men sitting there !

Presently he is desired to stand at the desk and read, and a man goes to the chest and takes out a roll of parchment and presents it to him.

This roll is covered with writing.

The humble man begins to read, and while he is reading the whole congregation look at him most earnestly.

He reads a few verses, then gives back the roll to the man who has the care of the chest. He sits down. Everybody is longing to hear what he is going to say. At first all the people seem pleased ; soon they look disappointed ; now they look angry—more and more angry ; at last—furious. They cannot contain their rage ;—they rush from their seats ;—they turn the preacher out of the place ;—they hunt him up the steep street as hounds hunt the innocent deer ;—



NAZARETH.

AD. 1874. 56

they hurry him to the edge of the hill ;—they drive him towards the precipice ;—they would fain hurl him down, and dash him to pieces ;—but ——but he is gone :—no one can find him ;—he has escaped.

His enemies are disappointed, as dogs that have lost an innocent deer they were going to devour.

What town is that ?

What building is it where people assemble ?

What part of the Bible was written on that roll ?

What verses did Jesus read ?

Who gave the roll to Jesus ?—The minister or servant who had the care of the synagogue.

What did Jesus say in his sermon which made the people so angry ?—He spoke of two Gentiles to whom God had granted great favours.

Who were those Gentiles ?—The widow of Zarephath, and Naaman the Syrian.

Why were the people angry at hearing God was kind to Gentiles ?—Because they

wanted Jesus to be kind to Jews *only*, and especially to them. They wanted him to do a great many miracles in their city.

How did Jesus escape from those wicked men?—By the power of God his Father, who saved him out of all danger till his time to die was come.

How *cruel* were the men of Nazareth! How *kind* were the men of Sychar! Yet Jesus had been brought up in Nazareth, while he was a stranger in Sychar: but so it is; some who have heard *much* of Jesus hate him, while others who know very *little* about him love him.

LUKE, iv. 16-30.

THE WORDS JESUS READ OUT OF THE ROLL.

‘The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor.’
—Luke, iv. 18.

LESSON XXIII.

THE FOUR FISHERMEN.

AMONG the green hills there is a large piece of water called a lake. Its waters do not run along like the waters of a river; they are calm and still, except when the wind blows roughly. That lake is so large that you can scarcely see the land on the other side. If you were to walk round the lake, you would travel forty miles; so that a child would be at least a week in making the journey on foot.

There are a great many little ships on that lake; some are for fishing, and some are for carrying goods across from one town to another.

What a great crowd of people are standing on the green banks! but though there are so many, they are as

quiet and silent as the waters of the lake. They seem to be listening with great attention to a preacher who is standing in the midst of them. They are pressing around him so closely that he can scarcely breathe or move.

The preacher knows what to do.

He sees two little fishing-ships lying close by the shore. There are no fishermen in them. The owners of these little ships are on the beach, washing their nets. Those four men are the dearest friends of the preacher. That preacher knows well how much they love him, and how ready they are to lend him anything. He calls one of them. The man comes quickly, and another man besides. They get into their own ship. The preacher enters also. Now see, the fishermen are pushing their little ship from the shore. They do not push it far,—only just so far as to be out of the reach of the crowd.

The preacher sits down where he

can be well seen and heard, and begins to preach a sermon.

The people sitting on the green banks can hear him well.

When the sermon is finished the fishermen begin to move the little ship further into the sea. Now they are letting down a net from the side, but their faces look sad as they let it down.

Now they are pulling it up; but that seems hard work, indeed. Yet how bright the faces of the fishermen look! The heavier the net, the happier they are.

They are striving and striving with all their might,—but that net is too heavy; they cannot get it up out of the water. What can they do? They see the other little ship close by. The fishermen in that ship are their friends: they come to help in pulling up the net. All four pulling together succeed in getting up the net.

Oh, what a quantity of fish! They

are too many for one ship to hold, and they are so heavy that the net is broken ; but it can be mended.

The fishermen carry some of the fishes into the other ship : both ships are so full that they are beginning to sink. The fishes must be brought quickly to land.

How much astonished those fishermen look ! One of them falls upon his knees at the preacher's feet ; it is *the man* to whom the ships belong. The poor man seems full of fear, of grief, and of shame. How humble and how thankful he looks ! The preacher speaks to him most graciously, and cheers his spirits by his kind words.

When they all reach the shore, the fishermen leave their ships and go after the preacher.

What is the name of that lake ?

To whom do those two little ships belong ?

In whose ship did Jesus preach ?

Whom did he desire to let down his net ?

Why did this fisherman think it would be of no use to let down his net?

What did he say when he fell on his knees?

What did Jesus say to him?

What did Jesus mean by catching men? —He meant, saving souls by preaching the gospel. See Matt. xiii. 47.

MATT. iv. 18. MARK, i. 17-21. LUKE, v. 1-12.

PETER'S WORDS TO JESUS.

‘Depart from me, for I am a sinful man, O Lord.’—Luke, v. 8.

LESSON XXIV.

THE MAN WITH FOUR FRIENDS.

THERE are several towns built on the shores of that quiet lake.

In one of those towns those four fishermen live, who had two little ships of their own. The preacher lives there also.

The people in that town are fond of hearing that preacher. Whenever they see him they crowd around him to listen to his words, and to see the wonderful things he does.

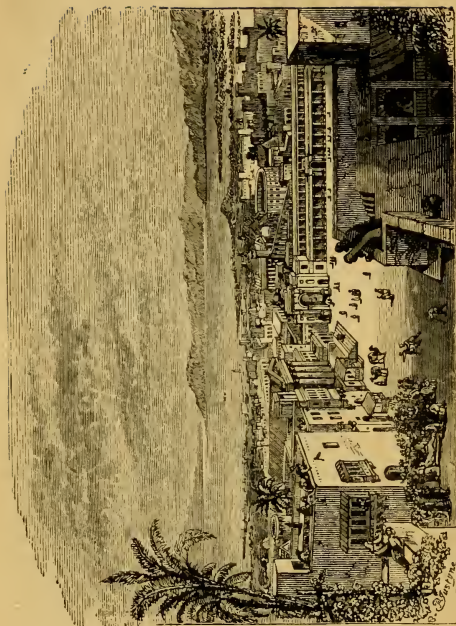
He has just entered into a house. One neighbour tells another, 'I saw him go in.'

Immediately the people begin to crowd into that house, till at last no more can get in. Those who cannot get in stand around the doors.

Some very proud and learned men go into that house, not because they love the preacher—for they hate him—but only just that they may scoff at him, and speak against him.

Here are four men coming along the streets, carrying something on their shoulders. Is it a coffin? No, it is a bed,—not a bedstead, but a couch, or mattrass. The man lying on it is not dead, but very sick and helpless.

The four bed-bearers are trying to



CAPERNAUM. THE MAN SICK OF THE PALSY.

get into the house : it is of no use trying, even without a bed they could not get in. How much disappointed those four men look ! They seem to love the sick man very much, and to be ready to take any trouble to get him in. Are they his sons, or his brothers, or only his friends ? Whoever they are, they are good, kind-hearted men ; and more than that,—they are *believing*, for they seem to *believe* that the preacher can do great good to that sick man.

They will not return home with their precious burden ; they will not even *wait* till the crowd is gone.

They have thought of a plan. They are climbing up the stairs outside the house, with the bed on their shoulders. They have got upon the flat roof. They are breaking up the covering ;—they are letting down the bed with cords :—it is coming down just at the preacher's feet.

Is the preacher displeased at his

100 THE MAN WITH FOUR FRIENDS.

sermon being interrupted? Oh, no! oh, no! he is much pleased; he looks kindly at the sick man. He speaks to him tenderly. How glad the sick man seems as he lies stretched upon his bed!

Those proud people who went into the house to scoff are looking very angry.

They do not like to hear those kind words spoken to the sick man. But the preacher cares not for their frowns. He reproves them for their wicked thoughts. Then he turns to the sick man and speaks some more words,—words of majesty and power, like the words of God.

Immediately the sick man springs out of his bed; his helpless limbs are become nimble and strong. He is walking out of the house with his bed upon his back, praising God as he goes.

The crowd follow him through the streets to the door of his house. Every one is filled with wonder. Nothing is

heard but praises. How glad are those four friends that they believed in the preacher's power, and that they found out a way to get the sick man in !

What town is that by the side of the lake?
What is the sick man's disease ?

Who are the proud men ? — Some are Scribes, whose business it is to copy the Scriptures and to explain them to the people.

What does Jesus say to the sick man to comfort him ?

What does he say to cure him ?

Why is he pleased with the sick man's friends ? — Because they have *faith*.

How do we know that the sick man was a child of God ? — Because he wanted to have his sins forgiven. Many people do not care whether their sins are forgiven or not. They would rather have a purse of gold or a pretty toy than have their sins forgiven.

MATT. ix. 29. MARK, ii. 1-13. LUKE, v. 17-27.

102 THE MAN WITHOUT A FRIEND.

THE FIRST WORDS JESUS SPOKE TO THE PARALYTIC.

‘Son, be of good cheer: thy sins be forgiven thee.’—Matt. ix. 2.

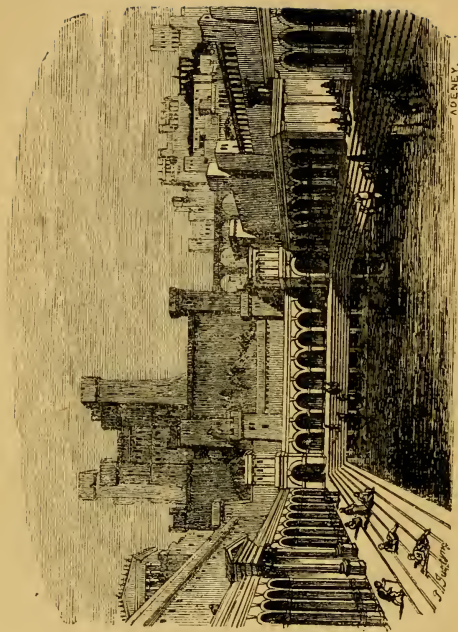
LESSON XXV.

THE MAN WITHOUT A FRIEND.

CLOSE by a very large pool a great many sick people are lying. There are five little covered places by the side of the pool, and these poor people are sheltered in them from the heat of the sun.

Some of these people have lame feet, and some have withered arms, and some are quite helpless. It is tedious for them to lie—hour after hour—day after day, by the water-side; but some have friends sitting near them, and they cheer them by their company.

But there is one poor man lying on



THE POOL OF BETHESDA.

ADENEY.

a couch, or bed, quite helpless; and no one is near him. He seems rather old, and he looks very miserable. Why does he lie there so long? Does he mean to bathe in that pool? But how could he bathe without a friend to put him in? And why should a helpless man wish to bathe?

Hark! what is that sound at a distance?

Is it not the sound of the Sabbath psalms sung in that building on the top of the hill?

‘It is a good thing to give thanks unto the Lord . . . upon the harp, with a solemn sound.’—Ps. xcii.

That poor man lying by the pool cannot enter the holy courts, for he has no one to take him there.

Behold a man walking by the pool, with sorrowful looks. He casts his compassionate eyes on that helpless, friendless man. He speaks a few kind words to him.

The helpless man is telling him his pitiful case.

His compassionate Friend listens to the sad tale, and speaks again. And—oh, wonderful to tell!—the helpless man rises, takes up his bed upon his shoulders, and walks away full of strength and joy, amongst crowds of people.

Are the people glad who see him walking in the street? They have seen him lying helpless on his bed for many a long year. What do they say *now*?

Alas! there are some proud men who are angry when they see the man carrying his bed. They speak roughly to him; they are looking everywhere for his compassionate Friend, — but they cannot find him.

Where can he be?

See him standing in the court of the temple, talking to that poor man. That man has left his bed at home, and has come to the temple.

That is a good sign.

Perhaps the man feels grateful to his God and sorry for his sins. It is the Friend of sinners who is talking to him, and he is giving him some wise advice. Will that poor man have grace to follow it?

What is the name of that pool?

What does the word mean?—‘Beth’ means ‘House,’ and the whole word means ‘House of Mercy.’

Why are those poor people watching around the pool?

How long has that friendless man been ill?

Why is he called ‘impotent?’—Because he is weak.

What is the first question Jesus asks him?

What sorrowful complaint does the poor man make?

What command does Jesus give?

Why are the chief men angry?

What has God said about carrying burdens on the Sabbath-day? Jer. xvii. 24.

Ought the Jews to have blamed the man for carrying his bed?—No; for God has never forbidden *such* a burden to be carried,

but only burdens of things for sale, as in Neh. xiii. 19. The *same* Jews who blamed this man, encouraged people to buy and sell in the temple, and *that* was really wrong.

What did Jesus say to the poor man in the temple?

JOHN, v. 1-16.

THE WORDS OF JESUS TO THE MAN
IN THE TEMPLE.

‘Behold,’ thou art made whole :
sin no more, lest a worse thing
come unto thee.’—John, v. 14.

LESSON XXVI.

THE MOUNTAIN PRAYER.

It is the dark night.

The weary labourer is at rest ; the
sheep are asleep in the fold ; the little
birds on the branches are hiding their

tiny heads beneath their soft wings. No sound is heard among the mountains, except the shrieks of the night-hawk or the howling of the wolves.

Hark ! a voice is heard in the darkness.

Behold a man on a mountain-top, praying ! He is alone.

How earnestly he prays !

How long he continues to pray !

Though he looks worn and weary, he is not tired of praying.

At last the sun rises.

Who are those around him now ? They seem to love him, and to delight in being near him. He calls one of them to come to him. It is a fisherman,—a warm-hearted, open, honest man—the very man who let down the net so lately, and made that prayer, “Depart from me, for I am a sinful man, O Lord.” Does he call *him* to be with him ? Yes, he does. Instead of departing from him he keeps near him.

Then he calls that man's brother.

Then he calls his two friends. Those two friends are brothers, and they also are fishermen. Those four were all together pulling the net on the day that it was filled with fishes.

He calls two others who are friends, not brothers.

One of them he once found near Jordan, and said to him, 'Follow me!' The other once prayed in secret under a fig-tree.

He calls another, whom he once saw sitting by the sea-side, receiving taxes, or tolls, from the people who landed there.

He calls another. He is a man slow to believe, yet ready to die for his Master's sake.

He calls another, of whom we know nothing but his name.

He calls two brothers. A long while afterwards they wrote two letters in the Bible.

All these men loved Him who called them.

But he calls *one* who loves him not,—a child of the devil,—an enemy of God!

These twelve men go down the mountain with their Lord, and they stand around him on the plain.

What a multitude of people are collected there! They are waiting for Jesus. They have come from a great way off. The blind have been led, the lame have been carried, the mad have been brought by their friends,—and many poor sick creatures, without friends, have crawled there as well as they could. They try to touch the Lord. That gracious Lord does not keep them off; he lets them touch him; he touches them. The loathsome leper becomes fresh as a little child, and the helpless cripple skips like a young deer. What songs of joy are sung by lips once dumb!

When all the sick people are made well, then the Lord goes up into the

mountain again, and sits down in a place where he can be seen and heard by many people. His twelve friends come to him there, and a great crowd of people press round him to listen. He looks at his twelve friends, and then opens his mouth, that he may speak loud; and begins his sermon. He begins it with a blessing.

Who once said, 'Depart from me?'

What was his brother's name?

What were the names of the two brothers who were fishermen as well as they?

To whom did Jesus once say, 'Follow me,' near the river Jordan? John, i. 43.

What was the name of that man's friend?

To whom did Jesus say, by the side of the sea, or lake, 'Follow me?' Matt. ix. 9.

Who was slow to believe, yet ready to die? John, xx. 25. John, xi. 16.

Who were the two brothers who wrote two letters in the Bible?

Of which apostle are we told nothing but the name?

Which was the child of the devil? John, vi. 70

What were the first words of the *Sermon on the Mount*?

MARK, iii. 13-19. LUKE, vi. 12-20.

THE FIRST WORDS OF THE SERMON
ON THE MOUNT.

‘Blessed are the poor in spirit :
for theirs is the kingdom of heaven.’—Matt. v. 3. .

LESSON XXVII.

THE WILD MAN.

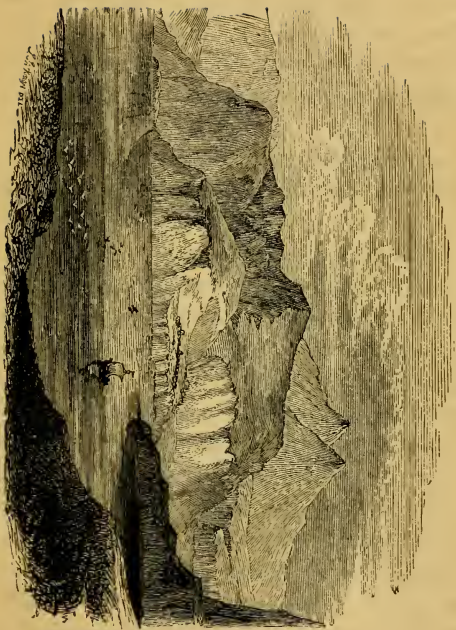
THERE is the quiet lake among the green hills. There is the city where the Preacher lives, whom men crowd together to hear. He is preaching by the lake. But now he is very weary, and the sun is setting. The people do not wish to leave him, for they delight in hearing him, but he tells them

to go ; and he gets into a little ship, and his twelve friends come with him. Other people come in other little ships.

They set sail. They are going across the lake. They have ten miles to go. It is dark. The wind begins to blow hard. The waters of the lake move up and down. The waves are so high that they roll over the little ship. See, the water has filled the ship ; it must soon sink !

Where is the Lord ?

His friends look for him. They find him asleep upon a cushion in the hinder part of the ship. They awake him. They are surprised that *he* should sleep when *they* are so much terrified ; and the Lord is surprised that *they* should be so much terrified when *he* is so near them. He arises and speaks ; and suddenly the wind goes down, and the sea is quiet. Then everybody in the ship is astonished. But the Lord is not pleased with his friends for their behaviour in the storm.



GADAFEA.

Now they have reached the land. What a desolate spot! There are no houses to be seen on that shore, only barren, craggy hills, and great caves, with stones rolled before their mouths.

What can be in those caves?

A scream is heard! Another scream! A loud, deep yell! Is it the howling of wild beasts?

But beasts do not howl in the day.

A wretched man, without clothing, covered with wounds, rolling his eyes and gnashing his teeth, is wandering among the rocks. There are marks on his wrists and ankles,—marks of chains, that once were fastened round his limbs. But he has no chains now. Every one is afraid to come near him. If any one sees him at a distance, he runs away—as he would from a tiger.

There is a herd of pigs feeding on the green mountains, with servants to keep them; but those servants take care not to come near the wild man.

When the Lord and his friends land among the rocks and caves the wild man sees them, and rushes towards them.

Does the Lord go back into his ship for safety? No, he waits for the man to come up to him. Does the man hurt him? No. He kneels down and begins to pray to him. The Lord talks with the man for a little while.

Suddenly a wonderful change is seen.

That herd of pigs, feeding so quietly a great way off, among the mountains near the sea,—*that* herd is seen running towards the edge of the cliff: the foremost falls over the cliff, and dashes into the water; all the rest come tumbling over after it, and all sink—sink—sink—to the bottom of those waters.

That man who was so wild is quiet now. Some one has given him clothes to wear. He is sitting like a lamb at the Master's feet.

How happy he looks!

How much he seems to love his Lord !

But who are those coming over the hills so fast ?

They are out of breath with running. They look frightened and angry. They come up to the Lord, and speak to him with furious looks. They are pointing to the sea, as though they wished the Lord to go.

AND HE GOES !

He always goes when he is not wanted.

He is stepping into the boat with his friends. That poor man is stepping in after him ; but Jesus stops him and will not let him come, and so the poor man stays behind, among those furious people who are so glad to see the Lord depart.

What lake is that ?

In what city did Jesus live ?

What did the disciples say to Jesus when they awoke him ?

What did he say to the winds and waves?

How did he reprove his disciples?

What was the desolate land called where he landed?

What made the man so fierce?

In what place did he wander?—Among the tombs.

What did the devils in the man say to Jesus?

What was their name?

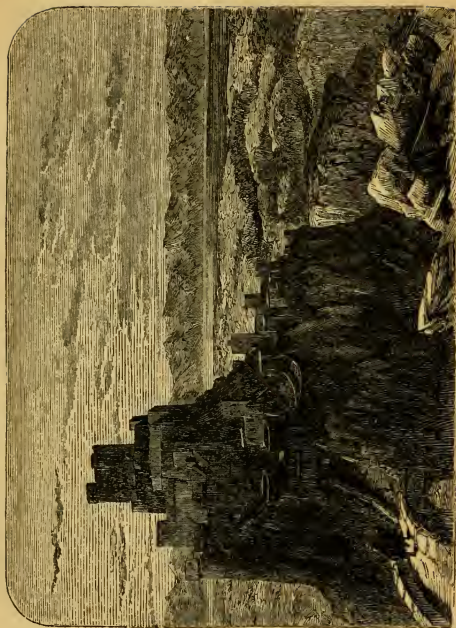
What does 'legion' mean?—A legion was the name of a company of six thousand soldiers in the Roman army.

What request did the devils make before they were cast out?

Is the devil in the *bodies* of wicked people, or in their hearts?—He is in their *hearts*, and thus he makes them wicked. Satan could not be in the *hearts* of the pigs, for they have no understanding; he was in their *bodies*, as he had been in the *body* of the wild man. In the Lord's prayer we pray against Satan, when we say, 'Deliver us from evil,' that is, from the evil ONE.

Why did those people from the town wish Jesus to go away?

Who had told them what Jesus had done?



CASTLE OF MACHERUS.

Why did Jesus not let the poor man go with him in the ship?

MATT. viii. 18, to end. MARK, iv. 34, to end; v. 1-21.
LUKE, viii. 22-40.

THE WORDS OF JESUS TO THE POOR
GADARENE, OR GERGESENE.

Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.'—Mark, v. 19.

LESSON XXVIII.

THE PRISON.

How strong is that castle, with its great gates, thick walls, and high towers!

All around are high mountains and dark forests, and not far off there is a great lake; *not* that fair and smiling

lake where fishermen cast their nets, but a gloomy lake, where no fishes are swimming, and where no ships are sailing. It is a horrible lake, full of bitter waters.

Who would like to live in a castle near such a horrible lake?

Yet a king is living there for a little while. There are soldiers going in and out. They seem to be preparing for war. But there is no fighting to-day; there is feasting.

In one of the rooms of the castle a fine feast is spread, and the king is sitting at the table among his lords, all clad in purple and fine linen.

While the company are eating and drinking, and making merry, a little girl enters the hall. She looks like a princess, and she seems full of vanity and folly. She begins to dance before those great lords. Can a little maid of ten years old be so bold as to dance in such company? Yet the king views

her with delight, and so do all his lords. They must be bad men to be pleased with so vain a girl!

When she has finished her dance the king speaks to her. He is praising her, and making her promises. The child leaves the room, but soon comes back with a message.

The king is much troubled when he hears that message.

He looks at his lords, and then at the little maiden, and seems perplexed and troubled. At last he calls to one of the soldiers of his guard, and gives him a command. The man goes down to the bottom of the castle; he unbolts a door; he enters a gloomy dungeon. There sits a man in chains. His feet are bound with fetters. He is young and strong, but his face is thin and pale, like the face of one who has been shut up in prison month after month.

He does not seem alarmed when he sees the soldier, with a sword drawn

in his hand. He meekly bends his neck, and suffers the soldier to cut off his head. The soldier puts the bleeding head into a great dish, and delivers it up to —— (you will shudder to hear it!) — the little girl!

Can she bear the sight of that face bathed in blood?

Yes, she can. She hastens with the dish to a fine room in the castle, where a very grand lady is sitting.

How dreadful is the countenance of that beautiful princess! The malice and cruelty of Satan beam from her bright eyes. She takes the dish from the hands of the little girl with a tiger's joy.

Some good men come soon to the prison, weeping very much,—and they take the body. Oh, how they weep to see the bleeding neck! And they bury it in a tomb, and then go to Jesus and tell him what has happened.

What castle is that?—It is the castle of

Macherus near the Dead Sea, in the country of Moab, beyond Jordan.

Who is that king?—It is Herod. Not the Herod who killed the babes of Bethlehem, for he died soon afterwards; but it is his son, called Herod Antipas.

Of what country is he king?—He is king of Galilee.

Is he really a king?—Not really; he is only a tetrarch, or governor of a fourth part of a kingdom. See Luke, iii. 1. But he is called a king.

Does he live in that castle?—No, he lives in Tiberias, a fine city he built on the lake of Gennesareth; but he is stopping at this castle on his way to fight with an Arabian king named Aretas.

Why does he make a feast?—Because it is his birthday.

Who is that little girl?—Salome. She is not Herod's daughter, but the daughter of his wife.

Who is the little girl's mother?—A very wicked woman, named Herodias. She has been the wife of Herod's brother, but she has left her husband and married Herod.

Who is the prisoner?

Why was he put in prison?

Why did Salome ask for his head?

Who buried John the Baptist?

Where was he buried?—It must have been somewhere near the castle, not far from the banks of the river Jordan. So John was buried near the place where he baptized, and there he will rise again to reign with Jesus.

MATT. xiv. 1-13. MARK, vi. 14-30. LUKE, ix. 7-9.

THE BLESSEDNESS OF THE MARTYRS.

‘I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and they lived and reigned with Christ a thousand years.’—Rev. xx. 4.

LESSON XXIX.

THE GUILTY KING.

ON the banks of the beautiful lake where so many little ships are sailing

there is a grand town. It is full of fine new houses, built of stone. One of them is a splendid palace. There lives a king. It is the very same who made a feast to his lords in the castle by the Dead Sea. He was then *going* to the wars. He is now *come back* from the wars (though he has not conquered his enemies).

His servants are standing near him, talking. They are telling him some wonderful news. The king is listening with great attention.

He looks terrified. He looks miserable.

He looks as if he remembered some wicked thing that he has done. He trembles. Though he is a king, he trembles ; for there is a King of kings, and he is afraid of His anger.

Why does he not pray for pardon ? No, he does not pray. He only trembles. He does not confess his sins. He will grow harder and harder ; and

soon he will leave off trembling, and only laugh at his sins.

What lake is that?—The lake of Genesareth, called also the Sea of Galilee.

What is that grand new town on its shores?—It is the town of Tiberias that Herod built, and called after the Emperor Tiberius Cæsar, of Rome.

What wonderful news are the servants telling Herod?

Why did Herod wish to see Jesus?—That he might know whether he was like John the Baptist.

Did he ever see him?—Yes, a long while afterwards, and then he was grown so bold that he mocked him. Luke, xxiii. 6-11.

MATT. xiv. 1, 2. MARK, vi. 14-16.

LUKE, ix. 7-9.

THE WORDS OF HEROD WHEN HE HEARD OF CHRIST.

‘It is John, whom I beheaded : he is risen from the dead.’—Mark, vi. 16

LESSON XXX.

THE SUPPER BY THE LAKE.

THERE are many cities built by the side of the lake. There is that *grand* city, where the king lives. There is *another* city, where a greater King lives,—not in a palace, but in a cottage, wearing the garments of a poor man.

His twelve friends are coming back to that house. They come back, not all together, but two at a time, each carrying a staff in his hand, but no bag. They seem to have been travelling a long way, and they look as if their journeys had been pleasant. They are much delighted to see their dear Master again, and they long to tell him all that has happened. They sit round him, and begin to tell him; but people come into the house and

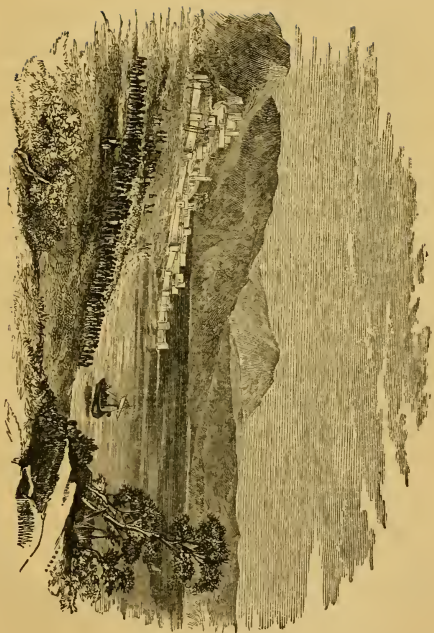
disturb them. They cannot even eat their suppers in quiet, for many want to talk with their Master.

See those twelve men following the Master out of the house to the water's edge! They all get into a little ship, early in the morning. They go very quietly, that no one may see them go, for they want to be alone with their Master. They sail on the lake.

They do not go across the lake, but they sail along the coast to a place about ten miles distant. They might have walked along the shore, but they preferred going by water.

At last they come to the place where they wish to land. It is a lonely place, where there is no town, but only scattered huts among the high green hills. Here they may talk without being disturbed.

But there is a crowd of people on the shore. They are all waiting for the Lord. They saw him get into the little



LAKE OF GENESARETH.

ship, and so they walked along the shore so quickly, that they got first to this place. As they walked they could see his little ship on the sea ; and they saw it stop, and they came to the water's edge just as Jesus was stepping out.

The twelve disciples are surprised to see such a crowd, but Jesus is not ; for he knew all they were doing, because he is God. How kindly he looks on them ! How much he pities them, because they have no one to teach them !

He sits upon an hill, and teaches them. He sees some poor creatures among them—blind, lame, and sick ; and he heals every one of them.

Thus he spends the day.

But now the sun is going to set. The poor people have had bread for their souls, but no bread for their bodies. They will not have strength to walk ten miles to their homes.

Jesus is talking with his twelve friends. Those friends seem to wonder

at what their Master is saying. But one of them is now speaking to a boy amongst the crowd. That boy has got a store of food. Perhaps he has brought it from a village near, in the hopes of selling it. There are five loaves and two small fishes. One of the disciples is taking them from the boy, and bringing them to Jesus. Now all the twelve are going amongst the people, and making them sit on the grass in rows,—fifty in a row. What a number of rows! There are a hundred rows of fifty in each. The grass is fresh and green, for it is the first month of spring.

Now the Lord is breaking the bread, and lifting up his eyes to heaven, and speaking to his Father.

See, now he is giving a portion of bread and fish to each of the twelve.

What a little portion each has got! not more than enough for two or three persons to eat.

Now the twelve are walking among

the rows of men, giving to each person as much bread and fish as he can eat ; and there is more than enough for every one. There are a few women and children sitting on the grass, not counted among the rows ; yet each has a portion of food.

How happy the people look as they are eating their supper ! They did not expect to be fed in that lonely place. Now they will have strength to go home that night.

Each of the twelve has got a basket, and is looking in the grass for small pieces of bread which the people have left. Soon every one of the baskets is filled with these little bits. Now it is certain that every one has had enough food, or else so much would not have been left.

How astonished all the people seem that evening ! They are all looking at Jesus and praising him.

138 THE WALK ON THE WATERS.

What town did Jesus leave when he went into the ship?—Capernaum.

To what place did he go?—To a place not far from Bethsaida.

What did Jesus consult his disciples about in the evening?

Which of them told him of the lad?

How many men did Jesus feed?

MATT. xiv. 13-22. MARK, vi. 30-44. LUKE, ix. 10-18.
JOHN, vi. 1-15.

THE WORDS OF THE MEN WHO HAD
SEEN THE MIRACLE.

‘This is of a truth that Prophet
that should come into the world.’
—John, vi. 14.

LESSON XXXI.

THE WALK ON THE WATERS.

TWELVE men are getting into a little
ship.

They do not wish to get in, for their Master will not go with them, and they wish to stay with him. But they will not refuse to do what their Master wishes, so they all set sail and leave their dear Master standing on the shore, amidst a great crowd of people.

These people seem so glad that the Master is not gone, for it is he who has just fed them with bread and fish.

Now the Master is persuading the people to go away.

The people are going away ; but they are not all going home, for they hope to find the Lord in that same place when the morning comes. Where they will sleep to-night I cannot tell, perhaps in the villages, perhaps in sheltered nooks among the hills.

Now the blessed Lord is standing all alone ; he seems to *wish* to be alone. He goes towards one of the high hills : he climbs its side as the darkness of

night is coming on ; now he is out of the sight of men, and he is pouring forth his earnest prayers to his Father in heaven. He continues to pray until the very darkest hour of the whole night ; then he looks, and sees in the midst of the lake a little ship tossed with the waves. None but Jesus could see that little ship in that dark hour, but the darkness and the light are both alike to him.

The poor disciples are rowing with all their might, for sails are of no use now the wind is against them, and blowing with such fury.

How much the Saviour on the mountain's top feels for the poor disciples on the rough lake !

Suddenly the weary rowers cry out in terror. They see something that looks like a man, but they think it cannot be a man with a body like their own, because he is walking upon the water. They think it must be the spirit

of a dead man, with the *likeness* of a body, but not a *real* one.

He is coming nearer the ship, but it seems as if he would pass by without stopping. He hears the bitter cry of the frightened rowers; he stops—he speaks. His voice is loud enough to be heard amidst the howling winds and roaring waves.

And what comfort does that voice give to the terrified men!

One of them answers, and then steps overboard into that raging sea. He walks upon those tossing waves! He is going towards his friend—he is just within reach of him, when—suddenly he looks frightened—he begins to sink, he calls out—— His friend stretches out his hand and takes hold of him, and leads him towards the ship, and goes up with him into the vessel.

Oh, how joyfully do those eleven men receive him on board! They come

round him and worship him as the Son of God.

Immediately the wind ceases ; and the ship very soon reaches the land, and conveys the men to their own city, and their own home.

From what place did the ship go with the twelve disciples on board ?—From the desert of Bethsaida.¹

To what place was the ship going ?—To Capernaum, whence it had come in the morning.

How far did Jesus walk upon the sea, before he reached the ship ?—Three or four miles, which was nearly half the way.

What words did Jesus speak to comfort his disciples, as he came near the ship ?

Who asked leave to come to him on the water ?

What did he cry out when he was sinking ?

What did Jesus say, as he caught hold of him ?

¹ In Mark, vi. 45, instead of reading '*unto Bethsaida,*' we must read (as in the margin) *over against Bethsaida*; or, *to Capernaum*, which is over against Bethsaida.

What did the disciples say, as they worshipped Jesus?

MATT. xiv. 24-34. MARK, vi. 47-53.

JOHN, vi. 16-22.

THE WORDS OF JESUS TO THE DISCIPLES
IN THE STORM.

‘Be of good cheer: it is I, be not afraid.’—Mark, vi. 51.

LESSON XXXII.

THE SELFISH MULTITUDE.

It is morning among the green hills by the sea-side. The green grass looks as if it had been trodden by many feet, and as if a multitude had been sitting on it the day before.

This morning a number of people are looking for some one they cannot find. They go from place to place; but he is

not *here*,—he is not *there*. They look much disappointed ; they talk to each other and wonder. They seem to be in great haste to go somewhere. Shall they walk all the way, or shall they go by sea ? But are there any ships for them to go in ? Yes, some have just arrived.

The people get into these ships, and set sail. How crowded the vessels are ! But no storm arises, and the people get safely to a city on the shore. They land ; they look, they search,—and lo ! they find Him whom they sought.

How much surprised they seem !

They cannot think how he got over !

No ; there were no other ships the evening before—except *that* one into which the disciples entered. How little those people think that Jesus walked upon the sea !

Is Jesus pleased to see them ?

No. He seems displeased.

He goes into the synagogue and

teaches. Many of the chief men there dispute with him.

Jesus speaks about himself and his Father, while wicked men around are scoffing at his words. Some, who liked him once, are beginning to look angry. They go away. It seems as if they never mean to come back, or to see him again. Poor creatures, what will they do without Jesus? He can do without *them*, but they cannot do without *Him*.

Jesus looks round on his twelve friends and asks them a question. One of them answers *very affectionately*. They all love their Master except one, who only pretends to love him.

Why did the people expect to find Jesus in the morning?—Because they had seen the disciples go away in the *only* ship, and therefore they thought Jesus must still be in the place.

To what city did the people go in the ship that came afterwards?—To Capernaum.

Why were they so anxious to find Jesus?

What did Jesus say to them when they came?

What did he say about himself in the synagogue?—‘I came down from heaven. I am the bread of life. The bread that I will give is my flesh. My flesh is meat indeed.’

What did the scoffing Jews say?—They said, ‘Do we not know his father and mother? Why then does he say he came down from heaven? How can he give us his flesh to eat?’

What question did Jesus ask his twelve disciples?—‘Will ye also go away?’

Who answered the question?

What did he say?

What did Jesus say of the disciple who pretended to love him?

JOHN, vi. 22, to end.

PETER’S ANSWER TO JESUS.

‘Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God.’—John, vi. 68, 69.

LESSON XXXIII.

THE MOUNTAIN OF GLORY.

ON a high mountain in the night there is a man shining as bright as the sun. That glorious man is praying in the darkness; and as he prays his face grows brighter and brighter, till it is bright as the sun, and even his clothes shine like the light, and look exceedingly white, like snow.

And now two glorious men are talking with him. They are bright like angels; but not as bright as that glorious man in the midst. They seem to be talking of something sorrowful, yet of something that will end in joy. What can it be?

Three poor men are sleeping upon that mountain-top, just near the three bright ones.

Suddenly the sleepers awake!

How much astonished they are at the sight of the glorious three ! And how much frightened, too !

But now, two of these bright ones seem as if they were going back to heaven. These poor men do not wish them to go away ; for, though afraid, they are delighted with all they see and hear. They never saw anything so beautiful, or heard anything so sweet before.

One of these poor men speaks to the Lord. He seems to be asking him not to let those bright ones go away.

Lo ! a great cloud hides those glorious three from the sight of these poor men. It is not a *dark* cloud, but a *bright* cloud ; yet it fills them with fear. A sound comes out of the cloud. It is a voice, not like any voice heard upon earth. Now the poor men fall down upon their faces, and lie stretched upon the ground.

Presently a gentle hand touches

them, a gentle voice speaks to them ; they look up — it is their Friend : no longer bright as the sun, but as he ever used to look — a poor man like themselves — with a sorrowful countenance. They look around hoping to see the bright ones ; — but they are gone — the cloud is gone, — Jesus alone is there.

It is morning now. The poor men walk down the mountain talking with the Friend they love. Will they ever forget how glorious he looked that night ?

What mountain is that ? — A mountain in Galilee. We know not *which*. Most people call it Mount Tabor, but others say it could not be Mount Tabor, as there were towers and walls built there in our Saviour's time though there are none there now. It is probable the mountain was Hermon on the North.

Who are those two bright men come down from heaven ?

Who are those three poor men ?

Which of them spoke to Jesus ?

What did he say ?

What is a tabernacle ?—A tent.

Whose voice came out of the cloud ?

What words did he speak ?

What did Jesus say when he touched his disciples ?

MATT. xvii. 1-14. MARK, ix. 2-14.

LUKE, ix. 28-37.

THE WORDS OF PETER TO JESUS ON THE MOUNT.

‘ Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias.’—Luke, ix. 33.

LESSON XXXIV.

THE MISERABLE YOUTH.

It is morning. Many people are standing at the foot of a mountain ! There

is a great deal of confusion amongst them. Some are saying one thing and some another.

Nine poor men are standing in the midst of the crowd. They look troubled and perplexed.

Some proud, learned men are talking to those nine men, and scoffing and jeering at them. How much ashamed those nine appear to be !

Every one is looking at a miserable boy, who is twisting and turning,—rolling his eyes, and gnashing his teeth,—tossing his arms, and foaming at his mouth,—and screaming and howling like a wild beast. People hold him fast, or he would do a great deal of harm, and perhaps kill himself. The boy cannot speak a word, nor can he hear what is said to him.

There is a man close by him who looks very unhappy. He must be the father of the boy.

Suddenly the people begin to run

towards the mountain. They are running to meet a gracious man who is coming down that mountain, accompanied by three friends. The people seem delighted to see him.

That man comes to the spot where the proud men are standing, and he speaks to them.

But before they can answer, the father rushes forward—kneels at the feet of the gracious man, and tells him all his trouble.

That kind Friend listens with great compassion, and then speaks as if he were displeased and surprised.

He gives a command.

The boy is coming. But as he is coming he is thrown down upon the ground; and he lies there wallowing and foaming, like a poor wounded beast.

How sorrowful the father looks! But he hears his gracious Friend speaking encouraging words; and now the tears

are streaming down his cheeks, and he is making a short and earnest prayer to his loving Lord.

Every moment the crowd is increasing, for people are running to see what is going on.

The word is spoken;—a horrible cry is heard—a terrible struggle is seen,—the boy lies still as a stone upon the ground. He seems to be dead.

The gracious Lord stoops down, takes the helpless boy by the hand, lifts him up, and gives him into his father's arms.

What a change! That restless, struggling, senseless boy, is now quiet, and well, and reasonable.

How much astonished every one is who sees this wonder!

At last Jesus returns to his house, and the nine disciples come and ask him a question, which they did not like to ask before the people. Their Master answers them, and tells them what they have done wrong.

What is the matter with that boy ?

Who are those proud men ?

Who are those nine men ?

What are their names ?

Why are they ashamed ?

Where had Jesus been while they were trying to cure the boy ?

What words did the father say with tears ?

What did Jesus say to the devil ?

Why did not the devil speak to Jesus ?

What question did the nine disciples ask Jesus in the house ?

What did Jesus answer ?

Are some devils worse than others ?—Yes, and this dumb devil was one of the worst kind.

MATT. xvii. 14-22. MARK, ix. 14-30.

LUKE, ix. 37-43.

THE WORDS OF THE FATHER TO JESUS.

‘ Lord, I believe : help thou mine unbelief.’—Mark, ix. 24.

LESSON XXXV.

THE COLLECTORS OF MONEY.

A FISHERMAN is standing near the door of a house. That house is in a town near the sweet lake where Jesus so often sailed. It is not a grand town. The houses are small, and have flat roofs. They are built of stone. They have deep verandahs in front, so that when a man stands by his door he is shaded from the sun.

Some men pass by the house. They have a bag to hold money. They speak to the man at the door. He answers ; but instead of giving them any money, he goes into the house.

Is he gone to fetch his money ?

No ; for he comes out without any money, but only a fish-hook in his hand. He goes to the side of the lake and casts

in the hook. Of course he first put a bait on the hook.

Presently he catches a fish. He pulls it out of the water. He opens the creature's mouth, and finds in it a piece of silver, of the value of half-a-crown.

He takes the money to the collectors and gives it to them.

Who is that poor man standing near his house?

In what town is the house?

What are those men collecting money for?—For the temple; to buy sacrifices, and to pay other expenses of the holy place.

Are those collectors, publicans?—No; for publicans collected the public taxes for the Emperor of Rome, while these men collected for the temple of God.

What question do those collectors ask the poor man at the door?

What does he reply?

Whom does Peter talk with when he goes into the house?

What is the meaning of 'Jesus *prevented* him?'—It does not mean Jesus *hindered* him;

but—Jesus spoke *before* Peter could ask him any question.

How was it that Jesus was in Peter's house?—Because Jesus lodged there.

Why might Jesus have refused to pay money to the collectors?—Because the money was for his Father's house, and children do not pay money to their own fathers when their fathers are rich.

What command did Jesus give to Peter?

How much money did Peter want, in order to pay the collectors?—Fifteen pence, and Jesus wanted fifteen pence, so that half-a-crown was enough to pay for both.

Was Jesus rich or poor when he was on earth?—He was a very poor man, for he had nothing of his own; yet he was very rich, for he was God, and all things belonged to him, even all the cattle on the hills and all the fishes in the sea.

MATT. xvii. 24, to end.

THE GREAT KINDNESS OF JESUS.

‘Ye know the grace of our Lord Jesus Christ, that, though he was

rich, yet for your sakes he became poor.'—2 Cor. viii. 9

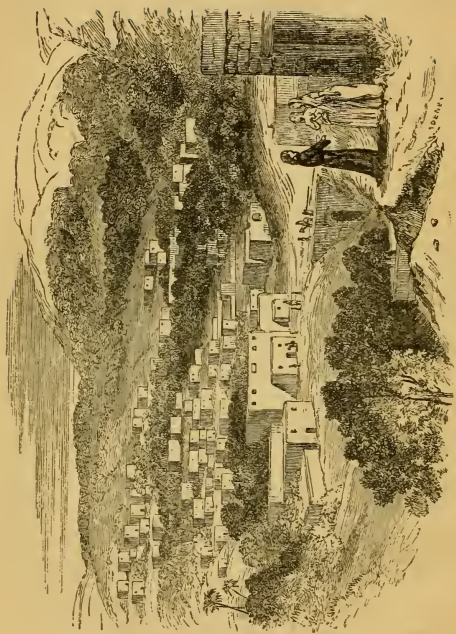
LESSON XXXVI.

THE BUSY WOMAN.

THERE is a very fruitful hill, with a pretty village built on the hill-side, among palm and olive-trees. It is very near a great city, with a splendid building in the midst.

In that village a guest is resting himself. At his feet a woman is sitting, and listening to every word he says. She looks as if she would not like to lose a single word that drops from his lips. Her countenance is meek and affectionate.

Suddenly another woman comes near. She seems in great haste and confusion, and as if she had too much to



BETHANY.

do, and did not know how to get through her work.

She looks angry as well as busy. She does not mind disturbing her guest while he is talking. She speaks to him in a hasty manner. She seems to be angry with the woman who is sitting at his feet. She seems to be speaking against her.

That gentle maiden does not answer.

Her gracious Friend answers for her. He looks displeased with the woman who spoke so angrily.

Does she look ashamed?

I think she must feel ashamed, for she has behaved improperly and unkindly.

What village is that?—Bethany. It is called Bethany because there are so many dates on the palm-trees there. ‘Bethany’ signifies ‘House of Dates.’

On what hill is Bethany built?—On the Mount of Olives.

Near what city is that Mount?—Jerusalem.

Who is sitting at the feet of Jesus?

Who comes in and speaks angrily?

What does she say against her sister?

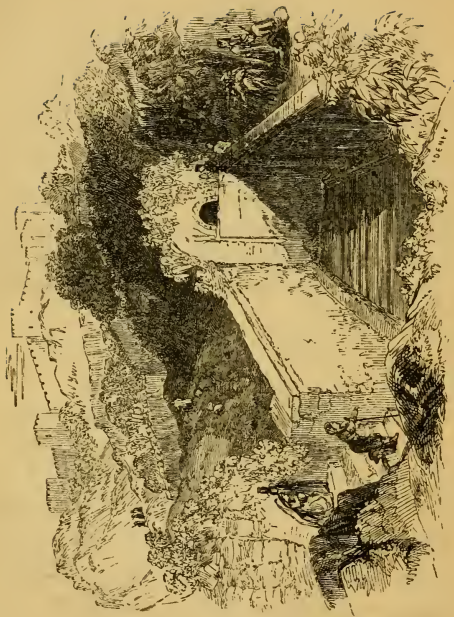
What does Jesus answer?

What was Martha so busy about?—Much serving. It seems probable that she was preparing a great dinner for the Lord and his disciples; but Jesus preferred simple food, such as fish and bread, honey and figs. He did not want a table spread with dainties. He wanted people to listen to his words.

LUKE, x. 38, to end.

THE WORDS OF JESUS TO MARTHA.

‘Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.’—Luke, x. 42.



THE POOL OF SILOAM.

LESSON XXXVII.

THE GRATEFUL BEGGAR.

A POOR man is standing by a pool. There is a high rock just above, and the water trickles down from the rock, and fills the pool beneath. So the water there is sweet, fresh, running water.

What is that poor man doing at the pool? His eyes are covered with a thick plaster of wet clay. He stoops down and washes off the clay from his eyes. He opens his eyes—he looks around—he seems surprised, and hardly to know where he is.

He soon leaves the pool. He goes along the streets. He looks at every thing and every body, as if he had never seen them before. But many people seem to know *him*, and every one who

does know him looks at him with astonishment.

The streets are crowded with people going up a high hill to a marble building at the top. Some stop and ask questions of the poor man. He answers them, yet the people do not seem satisfied with his answers.

Now they are taking him up the hill. They go through the gate, up some steps, into a court. They go no further than this first court. There is a fine hall in it, with a roof of cedar and a floor of many-coloured stones.

At one end of the hall there are high seats for seventy men. The chief of all is the high-priest.

The people who have brought the poor man here complain of him. Then the judges on the high seats ask him questions,—then they talk to each other, and dispute about the poor man.

At last a poor old man and woman come in. They look very much fright-

ened while the judges ask them the questions. They soon go out, and leave the poor man, who had washed his eyes, to answer for himself. He is not frightened, but stands up and speaks all the truth.

His judges grow more angry every moment. They insult and abuse that poor man. And now they send him away in deep disgrace.

The poor man goes about the streets by himself,—no one is allowed to speak to him.

At last a man with a gracious countenance meets him, and speaks to him very kindly. The poor man does not know who he is. But soon he falls down before him, and worships him.

What pool is that?—Siloam.

Is there any other pool in Jerusalem?—

Yes, a much larger pool, named Bethesda.

Who put clay on the man's eyes?

How did he make it?

Who are the judges in the great hall?—

They belong to the Sanhedrim, a council of seventy judges, who met to consult in a great hall near the temple.

What makes them angry with the poor man?—They were *really* angry because his eyes had been opened by Jesus, whom they hated; but they *pretended* to think it was wrong to cure a blind man on the Sabbath-day.

Who were the poor old man and woman?

What question did the judges ask them?—The first question was, ‘Is this your son?’

Did they answer that question?

What question would they *not* answer?

Why not?—Because they were afraid to say that Jesus had cured their son, though they knew he had: so the parents were liars, for they *said*, ‘We know not,’ when they *did* know: but their son told the truth, and said, ‘He hath opened mine eyes.’ Verse 30.

What punishment did the judges give to the poor man?—They cast him out; that is—*for a whole month no one was allowed to speak to him, nor to come within an arm’s length of him: (but he might go to the temple).*

What did Jesus say to the man when he met him?

Do you think this man was a child of God? —Yes, he was. How different he was from the man cured near the pool of Bethesda! Observe how Jesus spoke to *that man* when he met him. See John, v. 14.

JOHN, i. 10.

THE WORDS THAT JESUS AND THE POOR MAN SPOKE WHEN THEY MET.

‘Dost thou believe on the Son of God?’

Who is he, Lord, that I might believe on him?

Thou hast both seen him, and it is he that talketh with thee.

Lord, I believe.’—John, ix. 35-8.

LESSON XXXVIII.

THE UNGRATEFUL NINE.

A TROOP of poor men are travelling on foot. There are thirteen in all. One of them leads the way.

The travellers have arrived at a village. Just as they are going in, they see some men standing at a distance from the road. These men do not come near the travellers; but they stand still, and call out with a loud voice.

They seem to be miserable men, entreating for mercy. Their skins are not like the skins of other men in that country,—of a dark and sunburnt colour. They are made loathsome by frightful sores. There are ten of these miserable creatures, all standing together, and calling out in a wailing, beseeching tone.

The leader of the travellers hearkens to their cry, and answers them in a voice of command.

The ten men turn and walk away.

Presently one of them leaves his companions; he is coming towards the travellers; and as he is coming, his voice is heard speaking aloud the praises of God. How different is the sound from that wailing cry that he lately uttered!

But see, how much changed is his countenance! It shines now with health and happiness. The joyful man approaches his gracious Friend, and falls down on his face at his feet, pouring out his grateful thanks.

That Friend seems surprised to see only ONE man at his feet, and asks a question, which is not answered. Then he speaks some kind words to the poor man.

The grateful man rises and goes on his way.

To what village were the travellers going?—No one knows. It was a village a good way from Jerusalem.

What was the matter with those ten men?

Why did they stand so far off the travellers?—Because their touch made people what is called ‘unclean;’ that is, unfit to enter the temple or the synagogue.

What words did the ten men utter?

What command did Jesus give?

Where were the ten men going when they were made well?—To one of the thirteen cities where the priests lived. Of course they would go to the nearest Josh. xxi. 13-19.

Why did Jesus tell the lepers to go to the priests?—Because it was the priests who offered sacrifices for lepers when they were made well. Lev. xiv.

What question did Jesus ask when the leper fell down at his feet?

Of what country was the man who gave thanks?—Of Samaria. He was not a Jew.

What kind words did Jesus speak to him?

THE WORDS OF JESUS ABOUT THE
LEPERS.

‘Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger.’
—Luke, xvii. 17, 18.

LESSON XXXIX.

THE EARNEST BEGGAR.

By the river-side there is a grove of palm-trees, eight miles in length. A hill rises above the grove, and there a large city is built. An immense crowd is moving along towards that city.

A poor blind beggar is sitting by the way-side, at the entrance of the city. He hears the trampling of feet, and the hum of voices. He cannot

tell what is the reason of all this noise and confusion. He asks those who pass by, and they tell him what it is all about.

There is a look of hope on that blind face. The beggar is crying out very loud. The crowd have just reached the place where he is sitting. Those who come first are displeased with him. They speak angrily to him as they pass by, but he cries out louder than ever.

The crowd move on—suddenly one man in that crowd stops. All the people stop when he stops.

That man has a gracious look, such as no other man ever had.

He stands still—speaks to some one, who goes immediately towards the blind man—delivers a message to him, and then takes him by the hand.

How quickly the poor fellow arises ! He throws aside his loose upper garment, that he may make more haste.

He is standing before Him who sent for him.

That Friend is looking at him with such pity, and speaking to him with such kindness,—and now he places his hand upon the blind man's eyes for a moment, and utters a few words.

The blind man opens his eyes ; lo ! he can SEE. What joy ! Now he is going along with that crowd, and calling out with a glad voice ; and many others are joining in the praises of Him who opened the blind eyes.

What river is that ?

What city is near it ?

What is the blind man's name ?

What is the reason of the noise he heard ?

What words does he call out ?

What does the messenger say to him ?

What question does Jesus ask him ?

What does the blind man answer ?

What does Jesus say to him as he cures him ?

Which knew most about Jesus, the blind beggar of Jerusalem, or the beggar of

Jericho?—The latter: for he knew that Jesus was the son of David; the other did not know that Jesus was the Son of God. But they both had great faith. One showed his faith by calling out so earnestly; the other, by confessing Jesus so boldly.

What great difference was there in the manner of their cure?—One *asked* for help; the other was helped *without* asking. One was cured by a touch: the other by clay, spittle, and water.

MATT. XX. 29, to end. MARK, X. 46, to end.
LUKE, xviii. 35, to end.

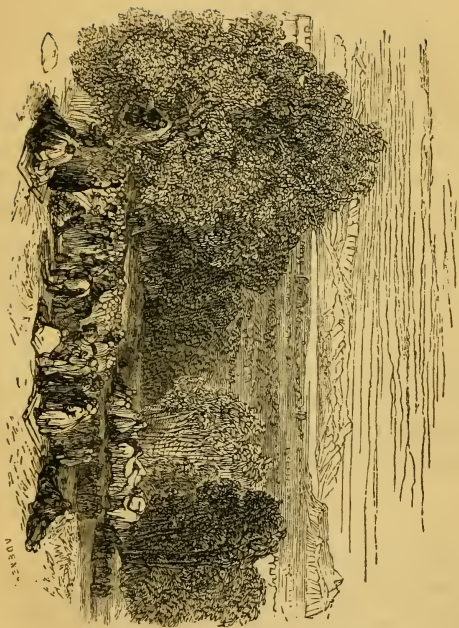
THE WORDS THAT JESUS AND
BARTIMÆUS SPOKE.

‘What wilt thou that I should do unto thee?

Lord, that I may receive my sight.

Receive thy sight: thy faith hath saved thee.’—Luke, xviii. 41, 42.

JERICHO.



LESSON XL.

THE HAPPY PUBLICAN.

NEAR the city of palm-trees there is a great crowd moving along the way. In the midst of the crowd there is a man, not so tall as other men. He tries to see some one in that crowd; but he cannot, for he is so short that the heads of the people hide that man from his sight.

He has found out a way; he runs a short distance before the crowd; he sees a tall tree. He thinks to himself, 'If I climb that tree, I shall be able to see him as he passes by.'

He climbs the tree.

The crowd continue to move along; at length they pass beneath that tree.

HE is coming whom every one wishes to see. The man in the tree looks down and sees the top of his head, when, lo!

that wondrous man looks up towards the tree, and shows his blessed face to him who is watching in the tree. Hark! he speaks : he speaks some gracious words that fill that man with joy.

Oh, how quickly the climber comes down from the branch on which he sat ! He runs towards his newly-found Friend ; he shows him the way to a house ; opens the door to him, and spreads the table for him. But there are proud men in the crowd, who feel envious because the Lord is gone into that house, and they stand murmuring and whispering together.

And now that little man whom they despise is standing up and speaking to his Lord, and those around are listening with wonder to his speech.

The Lord is pleased, and he is praising the despised man, and speaking very gracious words to him ; while he is much displeased with the proud murmurers.

What is that city with the palm-trees?—
Deut. xxxiv. 3.

Who is that little man?

What is his employment?—Collecting the *public* taxes; therefore he was called a *publican*, and much despised by the Jews, who hated those who collected money for the Roman Emperor.

What tree does he climb?—A sycamore, which is a kind of fig-tree.

What does Jesus say to the man in the tree?

What do the murmuring Jews say when they see Jesus go into the publican's house?

What two things does the publican promise the Lord to do?

What dishonest acts had he committed?—He had made the people pay more taxes than were really due, and had kept some of the money for himself.

What did Jesus say about the publican?

Why did he call him a son of Abraham?—Because he believed in Christ, and Abraham is the father of all who believe.—Rom. iv. 11.

LUKE, xix. 1-10.

THE WORDS THAT JESUS SPOKE TO
ZACCHÆUS.

‘This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.’—Luke, xix. 9.

LESSON XLI.

THE SORROWFUL SISTERS.

A SMALL company of men are walking along the road. They are close to a mountain covered with palms and olives.

On the hill-side they see a pretty village, shaded by trees. They are just going to enter this village, when a woman meets them. She seems to be weeping as she goes.

She speaks to one of the travellers in a very sorrowful tone. That traveller answers her with words of comfort.

They talk together for a little while ; but soon the woman returns to the village while all the travellers remain where they are.

There they stay for some time, as if they were waiting for some one. All around them are fruitful trees, under whose shadow they may rest.

Now a great company of people are approaching that spot. They all appear to be mourning and weeping, but there are two women who are more sorrowful than the rest.

One of these women is the same that returned so lately to the village.

The other woman seems quite overcome with grief, for as soon as she is near her gracious Friend she falls down at his feet. That gracious Friend sees her tears, and the tears of all that

company, and he is melted by tender pity.

The mourners are now showing him the way, and he is following them ; and as he goes, he weeps.

Those tears are seen and noticed by many. Some seem to think those tears show he has a kind and loving heart, but others only wonder why he weeps.

There are many proud and spiteful people, watching all he does and says.

The grief of that blessed man is very great all the time that he is walking with the mourners.

At last he comes to the grave. That is the place to which the mourners were leading him. It is a cave, and a great stone lies at the entrance. The weeping Friend gives a command ; but one of the women does not like that command, and objects to the thing being done.

Her Friend will have it done, and he is far wiser than she.

The command is obeyed.

The stone is rolled away.

Then he, on whom all eyes are fixed, lifts up his own blessed eyes towards heaven, where his Father dwells, and prays to him in the hearing of all the people.

When the prayer is finished, he utters with a loud voice two or three words.

How anxious every one is at this moment to see what will happen! What a solemn, awful moment it is!

There is a sound in the cave, as of one rising from his bed.

Behold, a person is seen standing at the mouth of the cave!

How strange is his appearance!

His arms are bound to his sides. His feet are fastened together with rolls of linen. His face is hid, for it is covered with a cloth.

If nothing more is done for that man, what will become of him? He

will never be able to release himself from one of his bandages.

But another command is given ; and, lo ! men press forward to loose the bandages. Those eyes see again the light of day,—his beloved sisters,—and his adorable Saviour.

Who can tell the joy that those three now feel—the brother and the sisters,—as they return to their peaceful home,—that home which their Saviour has so often blessed with his presence !

What mountain is that ?

What village is built on its side ?

Who is the sorrowful woman that comes first to Jesus ?

What does she say to Jesus ?

What does he say to comfort her ?

Why does the woman return to the village ?

What do people *think* was the reason why Jesus wept ?

What command does Jesus give *first* at the grave ?

Who objects to it, and why?

What command does he give the dead man?

What command does he give *last* at the grave?

Which of these commands was wonderful?

How long had the man been dead?

JOHN, xi. 18-46.

SOME OF THE WORDS OF JESUS AND
MARTHA WHEN THEY MET.

‘Thy brother shall rise again.

I know that he shall rise again in the resurrection at the last day.

I am the resurrection and the life.’—JOHN, xi. 23-25.

LESSON XLII.

THE GRATEFUL WOMAN.

THERE is a little village perched on the top of a chalky hill.

Around are other hills ; not green and shady, but white and chalky. The little village is a quiet place. No travellers pass through it, for it is not the way to any town. Beyond it there is a wilderness, where no one wishes to go. That little village is fit for a hiding-place. Bad people, such as thieves and murderers, often want to hide themselves ; and sometimes good people want to escape from their cruel enemies.

There is a good man living in the village, with a few friends who love to be with him.

How sorrowful is the countenance of that dear man ! How pale and worn his cheeks ! How tearful his eyes ! How thin and weak his body ! He looks like one who has suffered hunger, and thirst, and weariness, and ill-treatment. He spends many hours in prayers and in tears. Often he sleeps not in the night, and in the day he is

teaching his friends and preaching to the people.

After spending many days in the village he leaves it, and goes down the chalky hill with his friends. He is on his way to the great city. He comes to a hill, adorned with olives, palms, and fig-trees.

He enters a village built on the side of that fruitful hill. He goes to the house of a friend,—a man who once had a loathsome disease, and has recovered.

That man gives a great supper to his Lord. Many guests are invited. Amongst the guests is one whom every one desires to see, because he was dead and is now alive. One of his sisters is waiting on the guests. Crowds flock round the house. They look at him who was dead.

One says, 'I saw him die.'

Another, 'I saw him buried.'

Another, 'I saw him rise.'

Then every one speaks of Him who called the dead man from his grave. Many look at HIM with wonder and with faith.

But there are some who look at him with hatred and envy. They did not know where he was when he was among the chalky hills in the quiet village, and now they see him again they hope soon to have him killed.

While the guests are at supper, a woman enters with a little bottle in her hand. She goes up to Him whom she loves above all, and breaking off the neck of the bottle, she pours some sweet ointment upon his head and upon his feet, and, stooping down, wipes those feet with her long hair; for her beloved is lying on a couch by the table, and she can easily reach his feet. The sweet smell of the ointment fills all the house with its fragrance.

When the guests see what the woman has done, some of them are dis-

pleased. For there is a man there who pretends to love Jesus, but who really hates him, and this wicked man speaks against the woman for pouring the ointment on her Lord, and the other disciples join in blaming her.

But there is One who defends her, for she is so meek that she says not a word in her own defence. The Friend whom she has anointed praises her very much. His praises must comfort her affectionate heart.

But the spiteful man looks more spiteful than ever, and seems to be making up some spiteful plan in his head.

What village is that among the chalky hills near the wilderness?—John, xi. 54.

What village is that on Mount Olivet?

At whose house is the supper made?

Who that was lately dead is sitting at supper?

Who serves the guests?

Who anoints her Lord?

What did she anoint him with?—With

ointment made of a sweet plant called spike-nard, and the ointment was contained in a little bottle (called also a box). Bottles of this kind had stoppers, and were sealed up. It was usual to break off the neck, and then all the sweet stuff was poured out at once.

How much was the ointment worth?—Three hundred pence, which are equal to nearly ten pounds of our money.

Who spoke against what the woman did?

What did he say?

What did Jesus say in defence of the woman?

Did the woman know that Jesus was going to be buried?—She may have known it; for Jesus had often told his disciples that he should soon be crucified and buried, and Mary had often sat at his feet and heard his words.

On what day of the week was Jesus anointed?—On Saturday evening.

How soon afterwards was he buried?—Just six days; for he was crucified on the next Friday, and on the Friday evening he was buried.

JOHN, xi. 54, to end; xii. 1-12. MATT. xxvi. 6-14.

MARK, xiv. 3-10.

THE WORDS THAT JESUS SPAKE IN
BEHALF OF MARY.

‘ Let her alone : against the day
of my burying hath she kept this.
For the poor always ye have with
you : but ME ye have not always.’
—John, xii. 7, 8.

LESSON XLIII.

THE ROYAL RIDER.

UPON the Mount of Olives there is a
village shaded by fig-trees, very near
that village of palm-trees where Jesus
so often went.

Just at the entrance of this village,
near the door of a house, an ass is
standing, and a young ass close beside
her, and both are tied up. A great

many people pass by those asses, for two roads meet at the spot where they stand, and both these roads lead to the great city, about a mile off.

But there is no danger of those animals being stolen, for the owners are standing close by them.

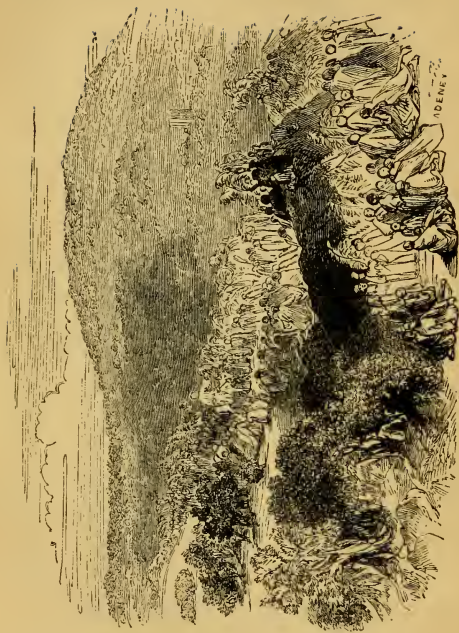
Two travellers come up to the asses, and without asking leave begin to untie the asses.

The owners are surprised to see men taking away their asses, and they speak to them: the two travellers answer, and then the owners seem quite satisfied, and allow the asses to go.

The men lead the asses away. They do not take them along the road leading to the great city, but just the other way,—towards the village of palm-trees.

They meet their Master on the road, and a great many people with him, holding palm-branches in their hands. They lay their garments upon the





MOUNT OLIVET.

young ass, and they set their Master upon him. It is an ass so young that it has never been made to carry any one before, yet instead of resisting when it feels a burden upon its back, it goes quietly along, just as if it had been broken in.

What a scene of joy there is upon that mount ! What shouting ! What singing ! The people who go before, pick the branches off the palms, and, after weaving them into a kind of matting, they strew them on the ground ; and others spread their garments in the way, that the young ass may not place his foot on stones or dust, because he bears so glorious a rider.

But amidst all this joy there is the low murmuring of those who hate that glorious man. They cannot bear to see the multitude treat him with such honour, nor can they bear to hear those songs of praise. They complain to him who is riding on the ass, but he

rides on without attending to their spiteful words.

He is at once like a king and like a lamb,—as gentle as a lamb, and yet as glorious as a king.

Thus the Master rides along the heights of the hill, till he comes to a spot whence he has a prospect of a splendid city on the opposite hills. Then he stops, looks at the city, and utters some sorrowful words,—so sorrowful, that the tears run down his cheeks as he speaks.

As he goes down the hill, the people continue to sing and to shout. He passes over the little bridge which crosses the narrow stream ; he ascends the steep streets of the city. Every one hears the shouting and the singing. The streets are thronged, and the flat roofs are covered with wondering faces. If a king were entering the city in his golden chariot, drawn by prancing horses, there could not be

more rejoicing than about this King who rides upon an ass.

Where does the King stop? He has no palace, nor house he calls his own. He stops at his Father's house,—that grand house of marble and of gold, the glory of the city.

He goes up the steps into the outer court, and finds it filled with sellers of sheep, and oxen, and doves, and with changers of money. He drives out the men and the beasts, and he overthrows the tables of the money-changers and the seats of the dove-sellers. He had done the same three years before, when he had *begun* to be a preacher, and now he is going soon to *leave off* preaching and to die.

Though he has no sword in his hand, the sellers and the changers flee before him, for God makes them afraid.

When they are gone other people come into the court. Some are led, and some are carried in, but when they

go out they need neither leader nor bearer. The voices of children are sounding loud in that court, and the King is listening to them, well pleased, though proud men frown and try to stop their songs of praise.

Then once again the King preaches in his Father's house.

When evening is come he looks around him. Then with his twelve friends he departs, and goes to the village of palm-trees, and spends the night there.

In what village are the asses tied up?—Most likely it was in the village of Bethphage, a name that signifies 'House of Figs' (as Bethany does 'House of Dates').

What do the owners say to the men who loosed the ass?

What do the men reply?

What do the people cry out as Jesus is riding on the ass?

Why does Jesus weep as he looks upon the city?

What do the people in the city cry out as he enters?

And what is the reply?

What does Jesus say to the sellers in the temple?

What do the children in the temple cry out?

What does 'Hosanna' mean?—'Save us.'

What verse in the Psalms did Jesus repeat?

What did Jesus preach about? See John, xii. 44, to end.

On what day of the week did Jesus enter Jerusalem on the ass?—Sunday.

MATT. xxi. 1-17. MARK, xi. 1-14. LUKE, xix. 29-46.
JOHN, xii. 12, to end.

THE WORDS OF JESUS AS HE WEPT OVER JERUSALEM.

'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'—Luke, xix. 42.

LESSON XLIV.

THE FIG-TREE.

It is the early morning of a spring-day. The blossoms are blooming on the trees, and the birds are singing in the branches.

A man of sorrows is walking along the pathway of a hill, adorned by olive-trees, fig-trees, and palm-trees. He is walking towards the great city, accompanied by twelve friends.

The fig-trees have not yet put forth their leaves, but on this hill there is *one* fig-tree different from the rest.

That tree is richly adorned with large dark leaves.

The man of sorrows goes up to that tree, and searches its boughs; but he finds not one single fig to satisfy his hunger,—no, not one. He speaks to the tree, as if it had sense and hear-

ing ; he utters words of rebuke and displeasure. All his friends listen to the words attentively. Never before had they heard their Master speak to a tree.

They all go on towards the city, passing over the bridge and the stream, and going up the hill into the courts of the marble building.

It is soon known in the city that the great Teacher is come into his temple, and numbers of the people flock around him, and listen to him all the day. His spiteful enemies are there also. The priests, who are offering sacrifices, are his enemies : and so are the Scribes, who teach the Scriptures to the people. They watch all his words, in hopes of catching him in saying something wrong ; while the people wonder at the wise things he utters.

At last, when evening comes, the Teacher leaves the temple, and goes

out of the city to his favourite village. He goes by the fig-tree, but it is now dark,—and his friends cannot see it as they pass by.

The next morning they go along the same path, walking towards the great city. They pass by the fig-tree. The friends call out with astonishment at the sight of its wretched condition, for it is entirely withered away. The fine broad leaves are withered—the branches and the trunk—down to the very roots. That tree, which was fairer and finer than all the rest, is now the worst of all. One of the twelve disciples points out the tree to his Lord. The Lord begins to talk to them about that tree, and to tell them many other things.

Then he goes to the temple, and teaches there for the LAST time. It is the last day that his sweet and gracious voice will be heard in those courts.

On what day of the week did Jesus wither

up the fig-tree?—On Monday; the day after he rode into Jerusalem.

Why did he expect to find figs on it, if the time of figs was not yet come?—Because, when fig-trees *do* have leaves, they have fruit also, if they are good trees.

What did Jesus say to the tree when he found no fruit?

When did the disciples notice the withered state of the fig-tree?—The next morning, which was Tuesday.

Which of the twelve pointed it out to Jesus?

What did he say?

What did Jesus tell his disciples that they ought to learn from the fig-tree?—To have faith in God,—that is, to believe that God can do everything. God will deliver us out of all our troubles if we have faith in his power, and if we *forgive our enemies*, as Jesus forgave his.

MATT. xxi. 18, 19, 21-23. MARK, xi. 12, 13, 18-27.

LUKE, xix. 47, 48.

THE WORDS OF JESUS TO HIS DISCIPLES ABOUT PRAYING.

‘When ye stand praying, for

give, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.'—Mark, xi. 25.

LESSON XLV.

THE POOR WIDOW.

IN a square court of the temple the wise Teacher is sitting, surrounded by his friends. He looks fatigued, like one who has been teaching all the day.

A great many men are passing through the court, but none except Jews.

Women come into this court, but they do not go up to the court beyond.

In one part of this court there is a row of eleven chests, and each has an opening in it for money.

Proud men approach these chests. These men wear upper garments adorned with deep fringes, and a blue ribbon just above the fringes. Their fringed garments sweep the ground as they walk. The proud men drop large pieces of silver into the chests, and they seem to think themselves very good for putting in so much.

But the Teacher, who is observing them, does not seem to think them so very good. He knows how unkind they have been to poor widows, and he sees into their hearts, and knows how proud they feel when they put the money in.

But now the great Teacher looks pleased. What is it he sees that pleases him?

A poor widow is going up to the chests. She seems to be a very, very poor woman. She has two very little pieces of silver money in her hand, and these she drops into a chest. They

are the least bits of money ever used, and both together would only buy a piece of bread.

The widow little thinks that any one is noticing her. She does not wish to be praised for her small gift. But the great Teacher calls his friends to listen to him. He tells them about the poor widow. Oh, how much pleased she would be if she knew how much she is approved by Him who sees her heart !

And now the blessed Teacher is going down the steps. He is leaving the temple.

One of his disciples is admiring the beautiful stones, and showing them to his Lord. Some are of enormous size : some are of beautiful colours.

But the Teacher does not look at them with pleasure. He is speaking sorrowful words concerning them.

He leaves the city, NEVER to return there, except to DIE. His teaching in

the temple is all finished. He will NEVER teach there ANY MORE.

Soon afterwards he sits upon the side of Mount Olivet. He is looking at the temple. Four of his friends are with him, listening to his words. They are surprising words,—they are sorrowful words,—they are solemn words.

In what court is Jesus sitting?—In the Court of the Women. This court lay above the Court of the Gentiles. People might *sit* in the women's court, but in the men's court they might not sit.

What were the chests for?—They were to receive money that people gave to buy sacrifices and other things for the temple. These chests were called the Treasury.

Why did men wear fringes on their garments?—Because God had commanded the Jews to wear fringes, to remind them of his commandments. See Numbers, xv. 27, 28. The Scribes thought that *deep* fringes made them look very good, so they wore very deep fringes that trailed on the ground. These were the *long* robes. See Luke, xx. 46.

These were the *borders* of their garments.
Matt. xxiii. 5.

How much did the poor widow put into the treasury?

On what day did Jesus leave the temple, never to teach there any more?—On Tuesday evening. It seems that the LAST words he spoke in the temple were about the poor widow.

What did Jesus say about the stones of the temple as he was going away?

What four disciples listened to him on Mount Olivet?

What did he tell them?—That Jerusalem would soon be destroyed. (*It was destroyed forty years afterwards.*) He also told them that he would come again some day in the clouds, but he did not tell them WHEN. He has not come yet, but we are expecting him.

The last prayer in the Bible is, ‘Come, Lord Jesus.’

MARK, xii. 41 to end; xiii., all. LUKE, xx. 45 to end; xxi., all.

THE WORDS OF JESUS ABOUT THE WIDOW.

‘All *they* did cast in of their

abundance; but *she* of her want did cast in all that she had, even all her living.'—Mark, xii. 44.

LESSON XLVI.

THE TRAITOR.

It is the dark night. A man, with a look as dark as the night, is walking down the Mount of Olives all alone. He seems to be a wicked man, and to have a wicked plan in his head.

He looks like a child of Satan.

He enters the great city.

He stops before the gate of a palace. The porter lets him in. He goes through the court of the palace. He is admitted into a great hall.

Many rich and proud men are assembled in this hall.

They are talking over some plan.

They seem very anxious about it. Is it a murder?

These proud men look much astonished when they see the stranger enter.

He tells them why he has come. Then they look delighted.

They are making him a promise of some reward, and he also looks delighted; and so he leaves the palace, and returns to the Mount of Olives.

He goes to a little village there. He finds his Master there, and his friends. *They* look very sorrowful, and *he tries* to look so too. He tells no one where he has been, and no one finds out except his Master, and He knows everything. This man little thinks that his Master knows where he has been.

Who is that man walking alone?

To what house does he go?—To the palace of Caiaphas, the High Priest.

Why does he go in the night?—One

reason was, because the high priest was at home only in the night, for he spent the day in a room near the temple.

What are the priests talking about when Judas enters?—About how they should get hold of Jesus.

What does Judas say that pleases them?

What do they promise to give him?

Who has entered into the heart of Judas?
—Satan.

Does Satan now enter into people's hearts?

—Yes, and that is much worse than getting into their *bodies*; for by getting into their *hearts* he drags them to hell.

On what day of the week did Judas go to the priests?—Probably on Wednesday.

When had Jesus offended Judas?—On the Saturday before, at the supper in Bethany, when Mary poured the ointment on his feet, and Judas blamed her, and Jesus defended her.

MATT. xxvi. 1-5, 14-16. MARK, xiv. 1, 2, 10, 11.

LUKE, xxii. 1-7.

JUDAS.

‘Then entered Satan into Judas, surnamed Iscariot, being of the

number of the twelve.' — Luke, xxii. 3.

LESSON XLVII.

THE PASSOVER PREPARED.

Two poor men set out one morning from the Mount of Olives to go to Jerusalem. These poor men are friends. How unlike they are to that wicked man who went the day before from the mountain to the city!

They enter the city. The streets are crowded with people, who are going to shops, and carrying burdens, as if they were all preparing for feasts at home.

A servant is walking along, carrying a jug of water. The two poor men meet him. As soon as they see him, they follow him. They turn when he turns, and they take care not to lose sight of him.

At last the servant stops at a house.

The two friends stop also—he goes in—they go in. They find the master of the house at home. They speak to him. He takes them up a few steps into a large room. There is a long table in it, and couches for people to rest on while eating their meals.

The two friends leave the house and go and buy a young lamb. It is without spot or blemish. They carry it up the hill where the temple stands. They enter the Court of the Gentiles ; they pass through it, and through the Court of the Women, up the steps which lead to the Court of Israel. They give their lamb to a priest. He takes it and kills it in the Court of the Priests, and then sprinkles its innocent blood before the great brass altar. There are thousands of lambs that day being killed in that court. The priest returns the bleeding lamb to the two friends. They take off its white skin,

and cut open its little body. Then they bear their lamb out of the court.

They buy herbs to eat with the lamb, such as lettuce and endive; they buy fruit, such as figs and raisins, to make sauce; they buy loaves of bread and some weak wine.

They bring all these things to the house of the man who lent them the large room. They are allowed the use of an oven, where they may roast their lamb. They place a stick through its body from its head to its tail, and another stick from side to side; so the two sticks are like a cross, and the lamb is *crucified* in the oven.

They give the lamb's skin to the master of the house, to reward him for lending them a room.

When the lamb is roasted they place it on the table, with the bread, and the herbs, and the wine. They mash up the figs and raisins into a kind of paste, or sop. There are dishes and

cups on the table. In the room there are basins and towels for washing.

When all is ready, they return to their Master in the village, and tell him what they have done.

Who are the two friends?

On what day do they set out?—On Thursday, the first day of the Passover. That feast lasted seven days.

Why do they follow the man with a jug?

Who lends them a room?—No one knows his name. It was the custom for the dwellers in Jerusalem to lend a room to strangers during the Passover.

What was the lamb in the Passover to keep in memory?—How the first-born of Israel were saved in Egypt by a lamb's blood sprinkled on the door-posts.

What was the lamb in the Passover to show forth?—How Jesus would shed his blood to save men from eternal death.

Why was the lamb roasted?—To show how Jesus would be burned by the wrath of God against sin; as it is written in the Psalms, 'My bones are burned as an hearth

... because of thine indignation and thy wrath.' Ps. cii.

What sort of bread was eaten at the Passover?—Unleavened bread, because the Israelites, when they left Egypt, had no time to leaven their bread.

Were *all* the old customs observed in our Saviour's time?—No; the lamb was not kept up four days before it was slain, Exod. xii. 3-6; nor did the people eat it with shoes on their feet and a staff in their hand.

MATT. xxvi. 17-19. MARK, xiv. 12-17.
LUKE, xxii. 7-14.

CHRIST'S MESSAGE TO THE MAN IN JERUSALEM.

'The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.'
—Matt. xxvi. 18.

LESSON XLVIII.

THE PASSOVER EATEN.

THERE are thirteen men around that table. They are lying on couches, or sofas, along the sides.

The Master is giving thanks, and drinking a cup of wine with his friends.

The supper is now brought in. There is a lamb roasted whole, bitter herbs, mashed fruit, and unleavened bread.

Before he begins supper the Master rises, takes off his loose upper garment, and ties a towel round his waist.

He pours water into a basin, and, going up to one of his friends, begins to wash his feet.

This is the way in which he washes them. As the friend is lying on a couch he puts the basin under his feet, and

pours water over them, and then, with the end of the towel round his waist, wipes first one foot, then the other.

But see, one of the friends will not let his Master wash his feet. His Master persuades him, and then that friend is very anxious indeed that his feet should be washed.

Now that dear Master is gone back to his place at the table, and has put off the towel and put on his loose robes again, and he is talking to his friends.

He seems to be giving them advice, with a heart full of affection.

Now they begin to eat the lamb and the bread ; they also drink more wine, but it is wine mixed with water.

During the supper, the Master looks very sorrowful indeed.

He speaks,—all his friends are terrified ; they call out, and look at each other with wonder and dismay.

One of them is leaning his head upon his Master's breast. Why does

he sit nearest his Master, and why does he lean his head as on a father's bosom? Surely he must be greatly beloved!

Another disciple makes a sign to that beloved one, as if he wanted him to whisper something into his Master's ear.

The beloved disciple whispers, and his Master replies, but not loud enough for others to hear.

Then the Master takes a morsel of bread, and dips it in the dish of mashed fruit, and gives it to another disciple lying very near him, but not leaning on his breast.

That man is not like the rest. His countenance is mean, and sly, and cruel. He takes the sopped bread from the dear hand that offers it, then rises and goes out of the room.

No one knows why he goes out except the Master, and *He* knows full well; and he says something to that

bad man as he is going out ; but no one understands what he means.

After the base one has left the room the Master goes on talking. He speaks to that man who did not *at first* wish him to wash his feet, and he says something to him which grieves him deeply.

Now the Master takes a cake of bread, and blesses it, and breaks it in pieces, and gives a piece to each of his friends, and as he gives it he says to each something very sad, and very sweet, and very loving. Now he pours wine into a cup and gives it to his friends, that each may drink a little ; and as he gives it he utters some more sweet, and sad, and loving words.

How much troubled those friends look as they eat and drink ! Their Master talks to them a long, long while. What pains he takes to comfort them, though all the while he is so sorrowful himself !

At last, he sings a hymn with them.

Now he rises from table, and goes down the steps which lead into the court.

He walks by the light of the moon along the dark streets, crosses the bridge over the narrow stream, and so reaches the garden on the other side.

As he walks, he is comforting his dear disciples.

On what day of the week are those thirteen eating that supper?—On Thursday; the day before the Saviour's death.

What did Jesus say when he gave his disciples the *first* cup of wine?—He said, 'Take this, and divide it among *yourselves*: for I will not drink of the fruit of the vine until the kingdom of God shall come.'—Luke, xxii. 17, 18.

Which disciple did not wish his Master to wash his feet?

What did he say to Jesus?

What did Jesus reply?

What did Peter say *then*?

What did Jesus say to all his disciples after he had washed their feet?

Was it the custom to wash the feet at the Passover?—No; only the hands.

What did Jesus say which alarmed his disciples?—‘One of you shall betray me.’

What question did they all ask?

Who leaned on the Saviour’s breast?

Who made him a sign to ask the Lord a question?

How did the Lord answer it?

Who left the room during the supper?

Why?

What did Jesus say which grieved Peter?

What did Jesus say as he gave the broken bread?

What did he say as he gave the *last* cup of wine?

Why ought all who love Jesus to take the Lord’s Supper?

MATT. xxvi. 20–30. MARK, xiv. 17–26.
LUKE, xxii. 14–39. JOHN, xiii. xiv.

CHRIST’S WORDS OF COMFORT TO HIS DISCIPLES.

‘Let not your hearts be troubled: ye believe in God, believe





GETHSEMANE.

also in Me. In my Father's house are many mansions.'—John, xiv. 1, 2.

LESSON XLIX.

THE GARDEN.

TWELVE men have just reached the garden-gate. The moon is shining upon the olive-trees which adorn the spot.

These twelve men look very sorrowful, but one is more sorrowful than the rest.

This man of sorrows leaves eight of his friends near the garden-gate.

He takes the other three with him a little further.

Then he leaves these three, and goes all alone a few steps further on (about as far as a person could throw a stone).

Behold him now in that gloomy garden, kneeling down,—bending low, so that his face almost touches the ground,—and praying most earnestly. Oh, how earnestly he prays!—so earnestly, that his sweat, like great drops of blood, flows out of his skin, and falls upon the cold earth. Oh, what a sight!—the Man of Sorrows is bathed in his own blood.

There is no one on *earth* to comfort him! but, lo! an angel comes down from HEAVEN, with better comfort than man could give.

After a while he rises, and goes to his three friends a little way off; but he finds them sleeping; he speaks to them a few words,—then leaves them, and returns to his place of prayer.

He prays again—then rises again, and goes again to his friends. Again he finds them asleep,—again he speaks to them; but they are so sleepy that they cannot answer.

Again he leaves them, and again he prays.

Again, the third time, he speaks to his sleeping friends.

But this time they rise from the ground,—they can sleep no more ; for, behold, a troop of men approach ! Some hold swords, and some hold sticks, and some hold lanterns in their hands.

One of the troop comes forward, and goes up to the Man of Sorrows and kisses him.

The rest are just going to seize that sorrowful One, when he comes boldly up to them and speaks a few words. Suddenly, the whole troop, instead of seizing him, go backward, and fall on the ground.

There they lie,—as helpless as dead men.

How easy it would be for HIM they seek to escape,—but HE WILL NOT !

His enemies rise again, and lay hold of him. But they do not lay hold of his friends.

One of those friends is so bold that he draws his sword, and cuts off the ear of one of his enemies. Then the Master puts out his hand and heals the wounded man. That hand will not be able to do any more good, for the enemies are binding both hands with cords,—yes, those kind hands, that have touched so many blind eyes, and dumb lips, and leprous skins!

His friends have left him all alone,—they have run away; and he is in the midst of his enemies.

He goes *willingly* with them. There is no need to pull or drag him along; it is enough to *lead* him,—even as a lamb is led to the slaughter.

What is the name of that garden?

How do we know that the moon was shining?—Because on the first day of the month there was a new moon; and the Passover

took place in the middle of the month, when it was full moon.

What are the names of the eight disciples left at the gate?

What are the names of the three who went further?

What were the words of Christ's prayer?

What did Jesus say to his disciples when he found them asleep?

What did he say to Judas?

At what words did the enemies fall backward?

Who cut off the servant's ear?

Why did the enemies allow the disciples to escape?—Because Jesus had said to the enemies, 'If ye seek *me*, let *these* go their way.'

MATT. xxvi. 36-57. MARK, xiv. 32-51.

LUKE, xxii. 40-54. JOHN, xviii. 1-12.

THE WORDS OF CHRIST'S PRAYER.

'O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.'—Matt. xxvi. 39.

LESSON L.

THE PRIEST'S PALACE.

A GREAT multitude of fierce men are hastening in the depth of night towards a great city. They are leading a meek and gentle prisoner, whose hands are bound. Strange it is that so many men should guard one single prisoner, and He so weak and so weary!

The multitude reach a palace gate. There is a maiden who keeps the door. She lets *those* pass through whom she knows, but *others* she will not suffer to enter.

The prisoner with his guard passes through.

But his friends are not allowed to pass,—except one. He seems to be well known at the palace, for when the maiden sees him she lets him in.

But there is a man standing at the

gate, and longing to get in, who cannot do so. How anxious he looks ! How sorrowful ! At last the other man, who got in so easily, returns to the door. He sees his distress, he speaks to the maiden, and then she lets him in.

How glad that poor man looks now he is admitted ! But he cannot go far in. He stands amidst a crowd of servants in the outer hall. There is a fire in that hall, for the night is cold. The servants gather round the fire and warm themselves. The stranger sits down with them, and warms himself too ; but his eyes are often turning towards the place where the prisoner is standing.

That gentle prisoner has been led into a great hall. Many proud men are seated on high seats, and are asking him questions with rough voices. The prisoner answers with the meekness of a lamb. Yet one of the servants standing near him, gives him a blow on the face with his hand.

Does that barbarous blow make his face redden with rage? Oh, no, he answers sweetly and softly as an angel.

His gentle hands are bound; but if they were *not* he would not return the blow; and even now, how easily he could burst the cords that bind him!

Two men, with deceitful looks, enter that lighted hall; they are speaking against that blessed prisoner; the proud judges listen with eagerness to their malicious words; yet when these men are questioned each by himself, their words do not agree together, and it is plain they are telling lies. Then two more come in,—and then two more; but none are found to speak the truth. A great number of men speak against the prisoner.

At last the chief of the judges stands up, and speaks very angrily to the prisoner.

At first the prisoner does not answer him, but afterwards he utters a few

words. Then that chief judge grows more angry still,—he pretends to be very unhappy,—he takes hold of his upper garment and tears it, to show his grief. He looks round upon his proud companions, and they all join with him in uttering some very dreadful words against the meek prisoner.

And now they give him up into the hands of their servants. It is like giving up a lamb to be torn by dogs. For those servants seize hold of him and begin to torment him. They mock him—they beat him—they push him—they blind-fold him—they ask him who struck him, and then burst out a-laughing; they pluck off the hair of his face; they do what is worse still—they spit—they SPIT—upon that sweet, that glorious, that beloved face!

‘O how could angels bear the sight!’

Yet he hides not his blessed face from men’s cursed mouths!

To what place do the multitude lead Jesus?—To the palace of Caiaphas the high-priest.

Which of the Apostles gets in easily?

Which gets in afterwards?

How does he get in?

Who is the chief man among the judges?

Who strikes Jesus as he stands before his judges?

What does Jesus say to that mean man?

What men come in to speak against Jesus?
—False witnesses.

What did two of them say against Jesus?

Had he really said he would destroy the temple?—Yes, but he meant his body: for his body was a temple, because God dwelt in him.

What did Jesus say at last which made the high-priest tear his clothes?—He said, he was the Son of God.

What sentence did all these judges join in pronouncing?—‘He is guilty of death!’

Why did the servants ask him who struck him?—Because Jesus was a prophet, and knew all things, and the servants wished to mock him.

MATT. xxvi. 26–68. MARK, xiv. 51–65.

LUKE, xxii. 54, 55, 63–65. JOHN, xii. 12–16, 19–25.

THE WORDS OF JESUS ABOUT HIS
SUFFERINGS.

‘I gave my back to the smiters,
and my cheeks to them that
plucked off the hair: I hid not
my face from shame and spitting.’
—Isa. L. 6.

LESSON LI.

THE PORCH.

AROUND a fire in a large hall a number of servants are warming themselves. There is one amongst them who is not like the rest. He is a stranger, and not a servant. He is very sad to-night, though he tries to appear cheerful; but he feels very anxious about that poor prisoner who is standing in the next room before his judges.

All at once a woman, who keeps the door, comes up to the stranger sitting by the fire,—looks earnestly at him, and suddenly cries out, as if she was much surprised. The stranger answers her in a very positive manner. But the other servants join in saying the same as the woman; first one and then another look at the stranger and call out. The poor man goes on answering, but as no one seems to believe him, he looks frightened, and gets away from them all by going into the porch.

When he is in the porch he hears a cock crow, for the morning is soon going to dawn. A good while afterwards a man speaks to him, and then a woman, and their words fill that poor stranger with terror, because there are many persons standing by listening. The frightened man answers with more violence than ever.

He leaves the porch and returns to the fire. There he talks away as if he

did not care for his dear Master, who is being tormented in the other room. People are listening to him as he talks away by the fire, and they observe a tone in his voice, and a way of speaking, that remind them of the cities by the lake. They think that the man talking by the fire has come from one of those cities, and that he is a friend of the prisoner. Now they are telling him what they think. That man is denying all they say. What horrible words are coming out of his mouth! too horrible to be written down!

Suddenly he stops speaking.

What has he *heard* that fills him with dismay?

Is it the crowing of that bird?

What has he *seen* that has filled his eyes with tears?

Has that blessed lamb, who is in the midst of his tormentors, fixed his eyes upon him?

Something has happened which has

deeply grieved him: for he is now weeping most bitterly in the porch. Let him weep on. He has much to weep about.

Who is warming himself with the servants by the fire?

What do they say to him?

What does he reply?

When did he first swear?—In the porch.

When did he both curse and swear?—

When he returned to the fire.

What words of Jesus did Peter remember at last?*

MATT. xxvi. 69 to end. MARK, xiv. 66 to end.

LUKE, xxii. 56-62. JOHN, xviii. 17, 18, 25-27.

THE WORDS THAT PETER REMEMBERED.

‘Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept.’
—Mark, xiv. 72.

* In St. John’s Gospel the circumstances of the *first* denial alone are related.



VALLEY OF THE SON OF HINNOM.

LESSON LII.

THE SUICIDE.

THE morning is almost come. A miserable man is walking towards the temple. He enters the courts of the holy place. He opens the door of a great hall. Though it is so early, there are many rich and honourable men assembled there. They are the same men who sat up during the night in the palace of the high-priest. These are the judges who condemned the innocent man. Their faces are weary from want of sleep ; but they could not sleep, for their hearts were too full of hatred.

When the miserable man enters they are surprised, yet they seem as if they knew him.

The miserable man has a heap of money in his hand. He offers it to the proud men, but they will not take it.

So he throws down the money on the floor, and suddenly goes out.

Where does he go ?

He goes to a dark, deep valley, close by the great city ; he finds a tree that stands on the edge of a steep crag. He ties a rope round his neck, and fastens one end of the rope to a bough of the tree, and then lets himself hang.

O terrible deed ! He kills himself !

Lo ! he falls from the tree into a deep place below, and his body is dashed to pieces.

How horrible is the sight of that mangled corpse, lying in the midst of blood and gore,—a fit feast for vile dogs and unclean birds !

What has become of the wicked soul that dwelt once in that loathsome body ?

Who is that miserable man ?

Who are the men assembled in that hall ?
—They are some of the seventy-two judges

called the Sanhedrim, of which the high-priest was the chief.*

What does the miserable man say, as he returns the money?

What do the judges answer him?

How do we know what became of Judas' body?—From Acts, i. 18, 19.

Why would not the proud judges take the money?—Because it was the price of blood.

What did they do with it when it was cast down?—They would not put it into those chests (called the treasury) where the widow cast in her mite, but they bought with it a field that had been dug up by a potter, in order to make earthenware, and which was of no use except as a burial-place. These wicked judges bought this field as a place to bury Gentiles in, thinking it not good enough for Jews, because it was bought with the price of blood. Yet this field teaches us that Jesus shed his precious blood in order that both Jews and Gentiles might rise from the grave and live for ever.

MATT. xxvii. 3-11.

* This hall was in a court of the temple, and might well be called the temple. Into the temple itself Judas could not have entered,

THE WORDS OF JUDAS, AND OF THE
CHIEF PRIESTS.

‘I have sinned, in that I have betrayed the innocent blood.

What is that to us? See thou to that.’—Matt. xxvii. 4.

LESSON LIII.

THE GOVERNOR'S PALACE.

BEHOLD that magnificent palace! It is the finest house in all the city,—much finer than the high-priest's house.

The man whom the servants tormented all night is being led, bound with cords, along the streets to this grand palace. He looks, indeed, like a bleeding lamb, as the morning light shines upon his weary body and his sorrowful face. Oh, how that face has

been insulted ! But it will be worse treated still before all is over.

That bleeding lamb is surrounded by a great multitude of people. They follow him to the palace-gate, but no further. The soldiers then lead the prisoner in ; his enemies remain outside. They have lost sight of him : *he* is inside the palace, — *they* are outside in the streets.

But who is this coming out of the palace ? He seems to be some great one. He looks like the general of a great army. He wears a purple cloak. It is fastened by a clasp over one shoulder.

The crowds in the street can see him well. The proud men speak to him ; and, oh ! what hatred and envy are in their countenances as they speak !

The great man does not know how to answer them. He returns to the judgment-hall, where his sorrowful prisoner is standing. He soon returns

into the street. He speaks a few words to the proud men, and those few words make them ten times more furious than before.

See, now the general, or governor, is giving orders to some soldiers; and now these soldiers are leading the bleeding lamb along the streets.

A number of his proud enemies follow his steps.

Where are they taking him?

They are taking him to another palace, though not so fine a one as the other.

In that palace there is a king, who once trembled at the name of that prisoner; but he does not tremble now. He has got over his fears, and when he sees him he laughs! Yes, he *laughs* at that man of tears and grief! Yes, he LAUGHS! Soldiers are standing around that wicked king, and they, too, laugh at him!

The proud men who followed the

prisoner, are speaking words of hatred against him. And the prisoner is SILENT. Though the king speaks to him, he will not answer.

And what are they doing now to that sorrowful man? The soldiers are putting on him a fine robe, all glittering like silver. This they do to mock him. The king looks on well pleased.

This is the *first* time that king has ever seen him. But he will see him once again, and *then* he will not LAUGH, but WEEP and HOWL, and CURSE the day he first saw that blessed man.

And now the soldiers are bringing back the prisoner in his silver robe to the great hall.

The governor seems sorry to see his prisoner again. He does not know what to do with him.

There is in the street a high place, with a floor of coloured stones, and a magnificent seat. The governor sits down upon this judgment-seat, and

begins to talk to the people in the street. But the more he talks to them, the more violent they grow ; the poor people join with the proud men in cruel cries and fierce shouts.

But who is this coming with a message ? It is a servant. He is come from the governor's own rooms. He has something very serious, and of great consequence, to say.

The governor looks frightened as he listens to the message. He tries more than ever to persuade the multitude ; but their voices grow louder,—their looks fiercer.

How much distressed the governor appears ! He is calling for something. It is a basin and a jug of water, and he is washing his hands as he sits on that judgment-seat, and he seems to wish that everybody should see what he is doing. And they *do* see it, and as they look they utter a horrible cry
And now soldiers are leading into

the street a wicked-looking wretch. They are knocking off the chains from his hands and his feet, and are setting him free; and the *multitude seem pleased*.

Other soldiers are binding the blessed Lamb to a post, or pillar; they are stripping the garment off his back; they are beating him with knotted rope, made harder by little sharp-pointed bones. That back is covered now with bleeding stripes.

And the multitude seem pleased!

Now the soldiers are hurrying that bleeding one again into the hall. All the soldiers have gathered round him; there are at least six hundred,—*six hundred* tormentors of *one* bleeding, fainting, gentle lamb! They are stripping off his garments, all stained with blood; they are putting on him a purple garment. Some are plaiting long thorns, and making it in the form of a crown. They place it on that

drooping head; they put a reed in that drooping hand; they bow the knee, then rise to—*MOCK*. They lift up their hands and strike that face. They take the reed out of his hand and beat him on the *head*—the *HEAD* bound with *THORNS*. They do still more,—they *SPIT* upon him.

The governor comes in: he sees what the soldiers are doing. The governor goes back into the street, and the bleeding lamb goes out also. The governor points to him, as if he wished the people to look at him.

There he stands, where all can see him, in his purple robe, with his crown of thorns!

What do his enemies feel when they see that face, covered with blood, and bruises, and spittle? Alas, they feel no pity! They cry out against him as loud as before.

The governor looks alarmed. He takes the prisoner back into the hall;

he speaks to him again, and the prisoner answers him. Oh, how that governor seems to wish to let him go! But he hears the people in the street crying out, and he is afraid of *displeasing them*. Oh, foolish man, to DISPLEASE the GOD who can cast thy soul into hell!

He brings the prisoner back again into the street—again he mounts his judgment-seat. He points once more to the bleeding lamb, wearing the thorny crown; but the people will not hear.

They repeat their cruel cry.

And now the governor commits his great sin,—he CONDEMNNS THE INNOCENT LAMB!

O terrible moment, when MAN condemned his GOD to die!

Who was the governor of Judea?—Pontius Pilate, a Roman, appointed by the Roman Emperor Cæsar.

Where did he live when at Jerusalem?—

In a palace built by Herod the Great, the finest in Jerusalem.

Why would not the priests enter that palace?—Because it was inhabited by a Gentile, and they thought that to enter it would make them unclean, and unfit to eat the Passover.

But had they not eaten the Passover the day before?—Yes; but the feast lasted seven days.

What do the Jews accuse Jesus of?—Of making himself a king; for they thought that, as Pilate wished to please his master (the Emperor of Rome), he would punish any one who called himself a king.

To what other judge does Pilate send Jesus?—To that Herod (king of Galilee) who had killed John the Baptist.

What message is brought to Pilate while he is on his judgment-seat?

Why does Pilate wash his hands?—As a sign that he washes away the guilt of condemning an innocent man: but water cannot wash away guilt.

Whom do the people ask Pilate to release instead of Jesus?

What do the soldiers say when they mock Jesus?

What words does Pilate utter when he shows Jesus to the people?

What do they reply?

MATT. xxvii. 11-30. MARK, xv. 1-19.

LUKE, xxiii. 1-25. JOHN, xviii. 28; xix. 16.

THE WORDS OF PILATE AND THE JEWS
ABOUT JESUS.

‘Behold your King!

Away with him! away with him! crucify him!

Shall I crucify your King?

We have no king but Cæsar.’
—John, xix. 14, 15.

LESSON LIV.

THE CRUCIFIXION.

THE streets of Jerusalem are crowded with people—the doors, the windows,

the roofs of the houses, are filled with lookers-on.

All eyes are fixed upon a man who is creeping along the way, bending beneath the weight of an enormous beam of wood. His back is bathed in blood,—his clothes are stained with blood,—his brows are streaming with blood. It seems as if he would sink under the burden he bears, and expire on the spot. Why do none of the soldiers that surround him help to carry his load? Cruel men! they follow him with taunts and jeers. Does no one come to his relief? Not one. Some would *like* to help him, but they *dare* not.

Here is a man coming down the street. His dark complexion shows that he was born under a burning sun. He is a stranger in Jerusalem, though he is a Jew. He is only just entering the city. The soldiers seize this man, and make him help the bleeding lamb



CALVARY.

to bear his load. It is not out of *pity* they do this, but out of *cruelty*, for they wish their victim to live longer—that they may torment him more.

There is a company of women walking after the bleeding lamb, weeping and wailing as they go.

He notices their tears; he turns towards them, and speaks to them.

But see, two men bearing crosses, whom the soldiers are driving along. Their faces are not meek and holy, like the face of the lamb, but wicked and wretched.

The crowd moves on. They do not go towards the Mount of Olives, but just the other way. They pass through the gate of the city; they come to a place of rocks and crags,—a horrible and loathsome spot, where dead men's bones are strewed about.

Here the wicked crew stop.

It is now nearly nine o'clock in the morning.

The soldiers take hold of their prey, and they strip his clothes off his bleeding body. They offer him a draught of vinegar, mixed with bitter myrrh and more bitter gall. He tastes, but will not drink.

Four soldiers stretch his wounded limbs on the rough wood, and each soldier thrusts a great nail into his tender hand or tender foot. They lift up the CURSED CROSS, and the BLESSED MAN hangs on it by the nails in his agonized hands and feet.

Lo ! he speaks. Those uplifted eyes show that he is speaking to God. It is a prayer. Is it a prayer for vengeance, or for the pardon of his murderers ?

Four soldiers are busy at the foot of the cross. What are they tearing and dividing ? Blood-stained garments.

Now they are admiring one of the garments. It is a short cloak, or vesture, which has no seam, but is made

of one piece. They are casting lots. One soldier draws the right lot, and seizes the cloak for his own. Will he ever wear that cloak? How will he feel when he remembers the man whom he treated so cruelly?

Numbers of people are passing by that cross and gazing and staring at the Crucified One.

As they pass, they look up at a placard just above his head: there is writing on it in three languages, and some read the words in one language and some in another. The governor is standing by. Some of the Jews speak to him about these words, as if they did not like them; but he answers them in a determined, positive manner.

The soldiers are sitting on the ground, with their eyes fixed upon the Crucified Man; and as they look, they LAUGH! Now and then, one of them fetches a cup of vinegar and offers it

to him, just to mock him in his thirst and pain.

The people are pressing in crowds to view him ; but instead of praising him, as they once did, they are mocking him.

Even the proud priests and counselors come to look at the man they hate : they come to insult him in his dying hour,—to pout out their lips, and to shake their heads at him !

Can it be that those wicked wretches hanging on the crosses at his side are joining in the mockery ? Yes ; they, even *they*, insult him !

But, lo ! one of them seems to be looking with penitent eyes at that cross in the midst, and to be offering up a prayer. The Crucified One hears the prayer, and gives an answer full of grace and peace. So now that sorrowful thief is filled with comfort, while the other continues murmuring and miserable.

Amongst the cruel troop around the cross there are a few with weeping eyes. There is a woman, of a meek and gentle spirit. She seems pierced to the heart with grief. Beside her stands a young man, who seems to feel for her.

The blessed eyes look down from the cross upon those two sorrowful ones. The Crucified Man speaks a few words, first to one, then to the other. Now that young man looks at the woman, as if he loved her as a mother. He is taking care of her in her grief. He will not leave her to weep alone.

The sun was shining in all its brightness upon the sinful multitude. Suddenly he hides his head, and darkness is spread over the place. Those mocking faces cannot now be seen, and that dying face cannot now be stared at.

Every one is frightened at this sudden and thick darkness. Hour after

hour passes; the darkness goes not away for three whole hours!

After three hours—when it is three o'clock—a very bitter cry is heard.

Many do not understand the words of that cry. They think the Dying One has called for a prophet to help him, for they know not that he trusts only in his God.

Hark! another cry! It is only a word.

That word is understood.

Behold a man runs, takes a sponge, and dips it in a jar of vinegar; he then puts it on the end of a long straight branch, and with a reed he tries to reach the parched lips of the dying Lamb. The sufferer just tastes it, and speaks once more.

A very loud voice is heard. It is like the voice of prayer. Those lips have spoken their last words. The head droops upon the breast—the breath has ceased!

At the same moment there is a dreadful shaking of the ground: it cracks—it heaves—the hard rocks are torn, and the caves where the dead bodies lie hid, burst open.

Men shake with terror; even the soldiers tremble: and the people are beating their breasts, and returning home frightened and miserable.

Who helps Jesus to bear his cross?—A man born in Africa, though a Jew.

What does Jesus say to the weeping women?—‘Weep not for me, but for yourselves and for your children.’

Why were they to weep for themselves?—Because the Jews were soon to be punished for the murder of the Lord, by the Romans coming and destroying Jerusalem.

What was the name of the place where Jesus was crucified?—Golgotha; which means, in Hebrew, the Place of a Skull. Calvary means the same in Greek.

How many times did Jesus speak while on the cross?—Seven times.

What was his first prayer while on the cross?

What did he say to the thief?

What did he say to the two sorrowful ones?

What bitter cry did he utter which was not understood?

What words did he speak which made the soldier fetch vinegar?

What did he say when he had drunk the vinegar?—‘It is finished!’ or, ‘It is fulfilled!’ meaning, ‘The words of God about me are fulfilled.’

What was the last prayer he offered up?

What did the soldiers say when the earthquake came?—‘Truly this was the Son of God!’

MATT. xxvii. 31-54. MARK, xv. 20-39.

LUKE, xxiii. 26-49. JOHN, xix. 17-30.

THE THIEF'S PRAYER AND CHRIST'S ANSWER.

‘Lord, remember me when thou comest into thy kingdom.

Verily I say unto thee, To-day shalt thou be with me in paradise.’

—Luke, xxiii. 42, 43.

LESSON LV.

THE SOLDIER'S SPEAR.

THREE crosses are standing upon that rocky ground. Three bodies are hanging upon those crosses. The darkness is gone, and the sun's setting beams are shining upon those bleeding bodies.

A good way off a number of people are standing, looking with fond affection upon the body which hangs upon the middle cross. Many women are there, and also one of the apostles. What grief is in those faces as they gaze upon the cross!

Suddenly a captain with some soldiers approaches. What are they going to do? How anxiously the friends of the Crucified One watch all the movements of these cruel men!

The soldiers look at one of the thieves

—the wretched man breathes still ;— they break the bones of his legs with the butt-end of their weapons, and so leave him quite dead.

Then they look at the other thief. Is he the thief who obtained mercy ? Call him not wretched. He is going to have a glorious supper. He breathes still. The soldiers break his legs as they did the legs of the other, and leave him quite dead.

They come next to the body that hangs on the middle cross. His bleeding head is bowed down upon his breast. It breathes no more.

Will the cruel soldiers insult the dead body as they did the dying men ?

Oh, how the friends who are watching afar off tremble for the body of their Lord !

One of the soldiers thrusts his spear into the side of the crucified body, and a stream of blood and water flows out of the wound. The soldiers go away,

but the friends stand by—looking at that gaping wound and at that purple stream.

Not one bone of their precious Lord has been broken, though his blood has been shed so abundantly. His *body* has been broken, as he said, but not his *bones*.

Who sent the soldiers to kill the crucified men?—Pontius Pilate.

Who asked him to send them?—The chief men among the Jews.

Why did they wish the crucified men to be killed?—That their bodies might be taken down from their crosses before the Sabbath began. The Sabbath began at six o'clock on Friday evening, and Jesus died at three.

Why did the Jews object to the bodies hanging on the crosses during the Sabbath?—Because God had forbidden that a body should remain upon a tree (or wooden cross) during the night. If a body might not remain on a cross during *any* night, how much less during the *Sabbath* night!—Deut. xxi. 22, 23.

Why was the Sabbath after Christ's death

greater than other Sabbaths?—Because it was the Sabbath in the Passover week.

JOHN, xix. 31-37.

JOHN'S WORDS ABOUT THE SECOND
COMING OF JESUS.

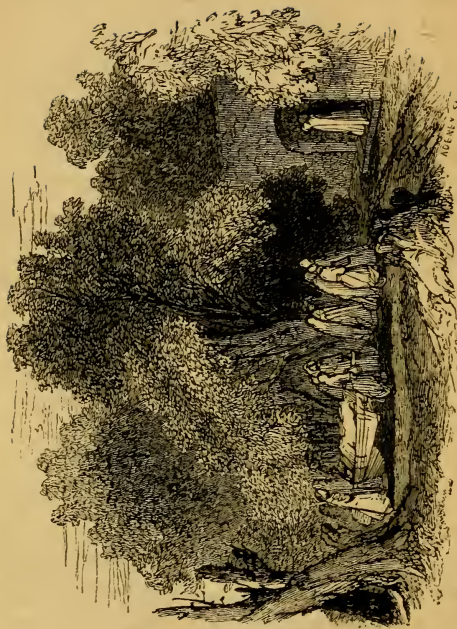
‘Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him.’—Rev. i. 7.

LESSON LVI.

THE BURIAL.

A RICH man enters a palace. He speaks to a great lord. This lord is dressed like a Roman general,—in a short purple cloak.

The rich man is much troubled in



GARDEN-GATE OF JOSEPH OF ARIMATHEA.

mind, and he makes a request in a very earnest and pressing manner.

At first the honourable general does not grant the request, but calls a captain and asks him a question. That captain also is a Roman. He answers the question of his general.

Then the general turns towards the rich Jew, who is standing before him, and grants his request.

That rich man has a friend, rich and honourable like himself. They go both together towards the gloomy place of crucifixion. One brings with him an immense roll of fine linen, and the other brings a mixture of very sweet spices.

Thus laden, they approach the cross.

The soldiers have received an order from the great general to give the wounded body to these two friends. See them now taking out those nails which they thrust in a few hours ago.

The two rich men receive the body in their loving arms. They lay it in

the white linen sheet, as carefully as Mary once wrapped her infant in its first loose robe. They cover it all over with the sweet spicy mixture, and then place the arms straight by the side, and fold the linen round and round the helpless limbs. But they give the head a separate covering; the bleeding brows, so lately pierced by thorns, they bind with a linen cloth.

The two friends bear the precious burden from the loathsome place of bones, towards a garden close by. As they enter, the last rays of the setting sun are shining through the green boughs.

Some women are following at a little distance, and watching all that is done with their Lord's body.

In a rock—a cave has been hewn. No dead body was ever laid there; it is sweet and clean as the chamber of a king. The friends go down the

steps which lead into that cave, and place the body on the cold, hard floor. There they leave it, under the care of their heavenly Father and His watchful angels.

Then they use all the strength they have, and get all the help they can,—to roll an enormous stone before the mouth of the cave. That stone guards the body from hungry birds, and beasts, and malicious men.

The women are sitting in the garden, watching the burial of their Lord.

How sorrowfully they return home through the dark streets of Jerusalem !

What rich man asked for the body of Jesus ?

To what great council did he belong?—To the Jewish Sanhedrim, or council of seventy—the council who condemned Jesus to die.

Was there any other good councillor besides Joseph ?

Whom did he ask to give him the body of Jesus?—Pontius Pilate.

Whom did Pilate inquire of before he granted Joseph's request?—He inquired of the centurion, or captain of a hundred.

What did he ask him?—How long Jesus had been dead.

How was it the centurion knew?—Because he had been with the soldier who found him dead, and who pierced his side.

In whose tomb was Jesus buried?

At what hour was he buried?—Just before six o'clock on Friday evening.

MATT. xxvii. 57-61. MARK, xv. 42 to end.

LUKE, xxiii. 50-55. JOHN, xix. 38 to end.

THE SAVIOUR'S TOMB.

‘Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.’—John, xix. 41

LESSON LVII.

THE GUARD.

A GREAT many people are hastening towards the marble building on the top of the hill. There is no buying or selling in the streets, no carrying of burdens, no grinding of flour between the mill-stones. But there is singing of psalms and repeating of prayers in many places. Yet the people do not seem happy to-day ; there is a troubled and a terrified look upon most faces, and there is a bad and guilty look in the faces of the chief priests and scribes.

There are some poor women whose eyes are red with weeping, and there are some poor men who can hardly speak for sorrow.

It would make any one's heart sad to walk through the streets to-day,

and to see such miserable countenances.

The proud priests and their friends are consulting together. They have something upon their minds, and they are at a loss what to do. Now they are going together towards the finest palace in the city. They ask for the governor. They are telling him what troubles them. Their faces are full of malice while they speak, and they seem out of breath with haste.

The governor listens to their complaints, and allows them to do what they will.

Now they are on their way to the temple. Are they going to worship there? No. They call some soldiers who are guarding the gates. They are Roman soldiers,—such as helped the Jews to seize Jesus in the garden, and tormented him in the hall,—perhaps the very same who crucified him. They wear armour, and short woollen

cloaks over it, and they hold long spears in their hands.

The soldiers are following the proud priests from the temple-gate to the garden-gate, near Calvary. They enter the garden. They sit down near the cave, close by the great stone.

The proud men begin to fasten the stone to the rock. They take a strip of leather, and put a plaster of wet clay on each end, and then with a large seal they stamp the clay. No one can go into the cave without breaking the seal, and so it would be known if any one were to go in. Now these wicked men are sure that the disciples cannot take away the body from the cave.

It is on Saturday evening that the soldiers begin their watch around the tomb.

They must not sleep that night.

What men went to speak to Pilate?—

The men who belong to the council of the Sanhedrim.

What soldiers did Pilate allow them to have?—The Roman band employed in guarding the temple under a captain, called the captain of the temple.

Why were the priests afraid lest the disciples should steal the Lord's body?—They thought the disciples would say that Jesus had risen, and so everybody would believe in Jesus.

MATT. xxvii. 62 to end.

THE HOPE OF CHRIST'S ENEMIES.

Now that he lieth—he shall rise up no more.'—Ps. xli. 8.

LESSON LVIII.

THE RESURRECTION.

AROUND a great rock in a gloomy garden some soldiers are sitting, armed

with long spears. It is still dark. Those soldiers have been watching all night, and they are longing for the rising of the sun.—Suddenly—they feel the earth tremble—they shake from head to foot—the earth heaves, and cracks, and opens—and at the same moment a bright angel from heaven appears in the midst of them, and rolls back with his strong arm the enormous stone: then seats himself upon it, as a king upon his throne.

The soldiers are so much overcome with terror at this sight, that they cannot run away,—but fall down—like dead men—upon the earth. They *hear* no more the rumbling of the ground—they *feel* no more the mighty heaving—nor do they *see*—WHO—comes out of that cave.

After lying senseless for a little while they rise up, and without daring to look into the cave—they rush back into the city.

Soon after they are gone three women enter the garden, carrying in their arms large jars. They are the very same women who sat in that garden two days before. The sun was setting then, but now it is rising.

The first thing these women see, when they enter the garden, is the enormous stone, lying at a little distance from the cave ; but there is no angel sitting there now.

The women are filled with terror. One is more alarmed than her companions and she ventures not a step further,—but runs out of the garden, and goes quickly to the disciples' house

The other two women, though much frightened, go towards the open cave, and venture to walk in, hoping to find the body of their Lord. But how much are they astonished—to see a young man, dressed in a long white garment, sitting in the cave ! Now they are more alarmed than ever.

But hark ! the young man speaks. How kind are his words ! Yet the women tremble still.

They hasten to leave the tomb, and they run very fast along the streets, not speaking to any one they meet : but though they tremble as they run, they are full of joy. As soon as they reach the disciples' house they tell them all that has happened.

The other woman (who ran first into the city) has already told two of the disciples, and these two are running in great haste towards the garden.

One of them runs faster than the other, but though he arrives first at the tomb, he does not go in,—but only stoops down and looks in. And what does he see ? Not angels,—but only linen clothes neatly folded up.

His friend soon reaches the spot ; he does more than look in,—he goes into the cave, and finds there the linen clothes. He is surprised to see the

linen which was wrapped around his Lord's head lying, neatly folded up, in a place by itself.

The man who ran fastest now comes in too. He also looks at the linen clothes, and he feels sure that robbers have not been there, for they would have taken those precious clothes and precious spices, and not have left them in such order: therefore he feels sure that his Lord is alive, and has risen from his tomb. This very man saw the spear thrust into his side, so he is sure his Lord has died, and yet he is sure that he is alive. These two friends return to their own home. Oh, what a happy walk they have as they talk together of their living Lord! And oh! what happy news they have to bring to their Lord's dear mother!

Is there any one in the garden—now the disciples are gone home? Oh, yes; there is a woman standing near the cave, and weeping abundantly. She is

the woman who ran out of the garden as soon as ever she saw that the stone had been rolled away. She has returned, but she has not entered the cave.

Now she stoops down and looks into the tomb, and she sees, — not linen clothes only, — but angels. They are clothed in white, and one is sitting where the head of Jesus once lay, and the other where his feet lay. They speak kindly to the weeping woman.

She answers them in a tone of deep grief, as if she could not be comforted.

Does she know these are angels? Surely, if she did, she would not go on weeping as she does.

She turns round, and sees a man standing near her, but she does not know who he is. He speaks to her, and she answers in the same sorrowful voice as before. He speaks *one* word, and that one word takes away all her grief. She turns towards him with

great joy, and *she* utters ONE WORD. She would hold him fast, but he will not let her. He speaks some sweet, heavenly words, and then she leaves the garden, and runs with haste to tell the disciples WHOM she has seen.

She was the *first* to see her Lord : but very soon the other women saw him too, for they met him on the way, and they held him by the feet and worshipped him.

What three women came first to the tomb ? —Salome (the mother of James and John), Mary (the mother of James and Jude), and Mary Magdalene.

Who ran away as soon as she saw the stone ?—Mary Magdalene.

What two disciples did she tell ?—Peter and John.

Which of them reached the tomb first ?

Which went into the tomb first ?

What did the angels say to the women who entered the tomb ?

Who wept alone near the cave ?

What did the angels say to her ?

What did the Lord first say to her?

Were these the first words he spoke to any man or woman after rising from his tomb?—Yes.

What did Jesus say to the woman whom he met?—‘All hail!’ which means, ‘Be glad.’

Did any other women go to the tomb besides the three who went first?—Yes, Susanna, Joanna, and several more, and they saw angels, but not Jesus. Their visit is related by St. Luke.

Was Jesus seen by any of the *apostles* on the day of his resurrection?—Yes, by Peter; but we do not know when, or where. Thus Jesus showed Peter that his sin in the hall was pardoned.

MATT. xxviii. 1-10. MARK, xvi. 1-9.

JOHN, xx. 1-18.

THE FIRST WORDS OF THE RISEN JESUS, AND MARY'S ANSWERS.

‘Woman, why weepest thou?
Because they have taken away

my Lord, and I know not where they have laid him.

Mary !

Rabboni !'

LESSON LIX.

THE EVENING WALK.

Two men go out of the gates of Jerusalem to walk to their home in the country. The heat of the day is over, and the air has all the freshness and sweetness of the spring. The path lies among rocky mountains, where few travellers are seen.

The two friends are talking to each other in sorrowful tones. Neither is able to comfort the other, for both seem crushed under a heavy burden of grief.

A stranger comes up to them, and speaks to them in a kind, compas-



EMMAUS.

ADENBY

sionate voice. The two friends do not remember having ever seen him before, but they readily answer his gracious inquiries ; and soon they open their hearts, and tell him all their troubles.

He listens,—and then answers them in a warm and earnest manner. He teaches them as he walks with them, and explains to them many things they do not understand.

About seven miles from Jerusalem there is a little village, watered by refreshing streams flowing down the sides of the mountains.

At the door of a humble dwelling in this village—the two friends stop. They are just entering ; the stranger seems to be going further ; but they entreat him to come in,—and he comes in.

The supper is spread upon the table, and the three are seated round it.

Before they begin to eat—the stranger takes the bread, blesses it,

and breaks it, and gives it to the two friends.

They look at him, and are astonished;—but before they can speak to him he is GONE!

They turn to each other and express their delight; then leave the table, and set out that very evening to go to Jerusalem. How quickly they go over those hilly paths!—more quickly far than when the stranger was cheering them with his sweet words.

They hasten to the disciples' dwelling. The doors are locked, but those within open when they hear well-known voices outside.

Ten apostles are in the room, and many of their friends, and they are all talking earnestly together.

While they are all telling each other the happy news, they look up, and see in the midst the Beloved One standing! Though the doors are locked

—he comes in, for he can open any lock.

At first, all the disciples are terrified; but they soon hear a gentle voice encouraging them. The Lord shows them his hands and his feet, with the marks of the nails and the deep hole in his side; and he lets them touch his body, that they may see it is made of real flesh and bones. And so the disciples are frightened no more, but only very glad, and very much surprised.

Now they bring him food,—a little broiled fish and a piece of honeycomb. They see him eat as he used to do. Now they feel sure that he is a real MAN.

But He is God, too; for he breathes on his apostles, and gives them the Holy Ghost.

Many eyes, that were yesterday running down with tears, are beaming with joy this happy evening.

Who are those two friends walking into the country?—One is named Cleopas; the name of the other is not known. It is probable his name is Luke, for Luke relates the story. Holy men are humble, and avoid mentioning their own names, except when it is necessary.

Where are they going?—To Emmaus, a village seven miles from Jerusalem, on the north. Emmaus signifies ‘Hot Baths.’

On what day are they walking?—On Sunday; the day when Christ rose

What are they talking about?

Have they not heard of Christ having risen?—Yes, they have heard that the *second* company of women saw angels who said Jesus was alive, but they have not heard of the *first* company of women having seen Jesus himself.

What does Jesus explain to the two friends?—The prophecies about himself, such as those in Ps. xxii. and Isa. liii.

How do the two friends find out who the stranger is?—By God’s opening their eyes to know him.

What are the first words that Jesus speaks when he enters the room?

LUKE, xxiv. 13-44. MARK, xvi. 12, 13.

JOHN, xx. 19-24.

THE FIRST WORDS OF JESUS TO HIS
APOSTLES AFTER HE HAD RISEN.

‘Peace be unto you. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I MYSELF.’

LESSON LX.

THE UNBELIEVING APOSTLE.

TEN men are talking to a friend. They seem to be telling him some joyful news; but he is hard and obstinate, and will not believe what they say.

All these men are sitting together at supper one evening. They have locked the doors to prevent their enemies coming in to hurt them.

Suddenly, they see their most beloved Friend standing in the midst.

He utters some sweet words. Only one of the company is frightened;—the rest know well who he is.

He calls that frightened man to come to him.

Then he shows him his hands, with the marks of the nails, and also a deep wound in his side.

The man looks astonished and ashamed. He is no longer hard and obstinate. He is very sorry for his unbelief, and very, very glad to see his Lord.

His Master speaks a few gentle words of reproof.

Which of the apostles was absent on the Sunday when Jesus first appeared?

What did he say when the other apostles told him they had seen Jesus?

When did this apostle see his risen Lord?—The next Sunday evening after the Resurrection Sunday.

What did he cry out when he saw the wounds?

MARK, xvi. 14. JOHN, xx. 24-30.

THE WORDS OF JESUS TO THOMAS.

‘Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.’—John, xx. 29.

LESSON LXI.

THE BREAKFAST.

THE sun is rising upon that lake. A boat is floating on the waters. Seven poor men are in the boat. They look hungry and weary, as if they had passed a sleepless night, and had eaten nothing. There are no fishes in the boat’s hold, and no food of any kind on board.

The seven fishermen see a man stand-

ing on the shore, but they don't know who he is. He calls out to them. They answer. He speaks again, and they let down their net into the sea. Now they are trying with all their might to pull it up again,—but they cannot. They are astonished. One of the men speaks a word to his friend, and immediately that friend wraps his loose upper garment around him, and wades through the water to the shore.

The other six get to land in the boat, dragging after them the net full of fishes.

As soon as they reach the shore they see a fire burning there, with some fish broiling on the hot embers, and some bread. Who can have kindled that fire, and prepared that breakfast?

The man who stood and called is there. The man also who waded through the sea is there. That man had not helped to drag the net through the sea, but now he goes and pulls it

to shore, and he finds it full of large fishes,—in all, one hundred and fifty-three ! He is surprised to see that this great load has not broken his net, as once before another load *did* break his net.

None of these fishes are wanted for the fishermen's dinner : *that* is ready upon the fire. He who prepared it invites the seven fishermen to sit down, and then with his own hands he gives them each a portion of bread and fish. Those hands bear still the marks of nails, and they feed the men for whom they bled.

After the seven have finished their meal their gracious Master talks to them. He speaks especially to the man who waded through the water. He asks him the same question three times over : he grieves him by repeating it so often ; but he does it in love.

Then he calls him away from the

rest, that he may talk to him alone ; but another of the seven comes too,—even that apostle who first knew who it was standing by the lake.

Those two apostles seem to be great friends, and to be also the favourites of their Lord.

What lake is that where the men are fishing?—The lake of Gennesareth ; also called the Sea of Tiberias, and Sea of Galilee.

- What are the names of the seven disciples ?

What is Nathaniel's other name?—Bartholomew.

Which knew first the Lord's voice ?

Which went into the sea ?

What grieved him after the breakfast ?

What did Jesus say would happen to that apostle at last?—He would be crucified.

JOHN, xxi. 1-25.

THE WORDS OF JESUS AND PETER.

‘ Simon, son of Jonas, lovest thou me, more than these ?



‘HE WAS SEEN OF ABOVE FIVE HUNDRED BRETHREN AT ONCE.’

Yea, Lord; thou knowest that
I love thee.

Feed my lambs.'

LESSON LXII.

THE MOUNTAIN ASSEMBLY.

WHAT a number of people are climbing up that mountain! Some are walking two and three together; and some are coming one by one; and some are coming in troops of ten, or twelve, or twenty. They have made long journeys, and they look weary, but very joyful. They mount with eager steps the steep sides of the mountain.

When they have all reached the summit they wait there with anxious hearts. They do not care for the prospect they see from the hill-top; their

thoughts are fixed upon some absent Friend.

HE COMES!—what delight!

They fall at his feet and worship Him.

But some look at him with fear, as if they saw a stranger.

He shows them his wounded side, and they believe; and *they* also worship at his feet.

Then he talks to them. What heavenly words he utters! How gracious his countenance! How sweet his voice!

What is the name of that mountain?—No one knows; but it is a mountain in Galilee. It may be the very same where once he shone like the sun before the three apostles.

Why did the people come to the mountain?—Because Jesus had invited them, as the angel said at the tomb: 'He goeth before you into Galilee; *there* shall ye see him.'—Mark, xvi. 7.

How many people saw Jesus on the mountain?—More than five hundred.

MATT. xxviii. 16, 17, and part of 18.

THE WORDS OF PAUL ABOUT JESUS ON
THE MOUNTAIN.

‘ He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
—1 Cor. xv. 6.

LESSON LXIII.

THE ASCENSION.

How happy are those eleven men sitting around their glorious Friend in the beautiful city! How attentively they listen to every word he speaks! Once they could not *understand* all

he said, but now they can. Once they did not *believe* all he said, but now they do.

After conversing for a long while, the little company walk together through the streets of Jerusalem. They go the way they used to go so often,—not the painful way to Calvary, but the peaceful way to Olivet.

As they go, they talk. The eleven ask a question of their Friend,—and He makes a promise to them.

They go up the mountain, and there the Saviour lifts up his hands and blesses his beloved friends.

While he is blessing them—lo! he rises in the air, borne aloft by a cloud. He ascends higher and higher, and at last he is out of the sight of men.

His disciples lift up their faces towards heaven, and keep looking at their ascending Lord with eager eyes; till the last speck in the sky has disappeared.

They hear sweet voices close beside them. They look, and they see two angels dressed in white. These angels speak comfortable words to them.

The eleven disciples fall down and worship their ascended Lord upon that mountain-top.

Then they descend the hill, and return to the city,—not weeping as they go, but rejoicing and praising God.

They enter the temple and worship there.

How long did Jesus stay upon earth after his resurrection?—Forty days.

Where did Jesus live all that time?—No one knows; but he often appeared to his disciples.

We read of five times that he appeared :

1. At Jerusalem, on the Sunday that he rose.

2. At Jerusalem, on the next Sunday, when he spoke to Thomas.

3. By the lake of Gennesareth.

4. On a mountain in Galilee,

5. At Jerusalem and Bethany, just before he ascended.

What were the last commands he gave to his apostles?—To preach the Gospel and to baptize those who believe.

What question did the apostles ask?

How will he come again?—With clouds on Mount Olivet.

MATT. xxviii. 18–20. MARK, xvi. 15 to end.

LUKE, xxiv. 50 to end. ACTS, i. 6–13.

ZECH. xiv. 4.

THE ANGEL'S WORDS TO THE APOSTLES.

‘Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.’

THE MOUNTAIN ASSEMBLY.

THEY'RE hast'ning, hast'ning, hast'ning there,
 From village and from town ;
 He's coming, coming, coming there,
 Who wore the thorny crown.

Oh, how I wonder who were there,
 And what they did and said !
 How glad they were to see HIM there,
 So lately mourn'd as dead !

I know beloved John was there,
 Who lean'd on Jesus' breast ;
 I know his brother James was there,
 Who died before the rest. Acts, xii. 2.

The other James and Jude were there,
 Who wrote epistles since ;
 And Thomas Didymus was there,
 The hardest to convince.

And Simon, Jonah's son, was there,
 Who wept outside the hall ;
 His brother Andrew, too, was there,
 Who call'd him first of all. John, i. 41.

Obedient Philip—he was there ;
 Whose Lord said, ‘ Follow me ! ’ John, i. 43.
 Nathaniel, Philip’s friend, was there,
 Who prayed beneath the tree. John, i. 48.

The generous publican was there,
 Who made his friends a feast ;
 The man of Cana, too, was there,
 Of whom we know the least.

The traitor Judas WAS NOT THERE,—
 A devil from the first ; John, vi. 70.
 Eleven were blest with Jesus there,
 The twelfth with Satan—CURS Matt. xxvi. 21.

How many were with Jesus there,
 Whose names we do not know !
 For all who loved the Lord were there,
 And could the journey go.

The paralytic,—was he there,
 Once cheer’d by pardoning words ? Matt. ix. 2.
 And were his faithful bearers there,
 Who let him down by cords ?

The wretched dumb boy,—was he there,
 By Satan torn for years? Matt. ix. 17.
 And was his sorrowing father there,
 Who prayed for faith with tears?

Samaria's daughter,—was she there,
 Who called her countrymen?
 And was Samaria's leper there,
 Most grateful of the ten?

The good centurion,—was he there,
 The saint of heathen birth?
 And was the Tyrian mother there,
 With faith of priceless worth? Mark, vii. 24

The rich Zacchæus,—was he there,
 Who frankly own'd his sin?
 And was the lowly widow there,
 Who put her farthing in?

Blind Bartimæus,—was he there,
 Who called so long and loud?
 And was the other blind man there,
 Once cast out by the proud? John, ix. 24

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The weeping sinner,—was she there,
Who wash'd the Saviour's feet? Luke, vii. 38.
And was the grateful Mary there,
Whose ointment was so sweet? John, xii. 3.

Her sister Martha,—was she there,
Who willing service gave? John, xii. 2.
And was her brother Lazarus there,
Who left the darksome cave?

The man of Olives,—was he there,
Who lent a colt to ride? Matt. xxi.
And was the man of Salem there,
Who did a room provide? Luke, xxi. 12.

The couns'llor Joseph,—was he there,
Who did the body crave? John, xix. 38;
And was wise Nicodemus there,
Who costly spices gave? xix. 30.

The little children,—were they there,
Once clasp'd in Jesus' arms?
And were the singing children there,
Foretold in David's Psalms? Matt. xxi. 16.

Joanna—Susan,—were they there,
 Who came from Galilee? Luke, viii. 3.
 Was Mary Magdalené there,
 The first her Lord to see? Mark, xvi. 9.

The other Mary,—was she there,
 Mother of Jude and James? Matt. xxvi. 56;
 And was devout Salome there, xxviii. 1.
 Mother of John and James? Mark, xvi. 1;
 Matt. xxvii. 56.

The blessèd Mother,—was she there,
 Who watch'd the manger-bed?—
 What joy to see, VICTORIOUS there,
 The BABE she nursed and fed!

They sleep—*they* sleep, who saw Him there,
 And He's beyond the skies;
 Their spirits live with Jesus THERE,
 Until their bodies rise.

O God, a sinful child prepare,
 To see the Saviour WHERE
 The saints, array'd in garments fair,
 Shall meet Him in the air! 1 Thess. iv. 17.

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vil - lage and from town;

f

He's com - ing, com - ing, com - ing there, Who

ff

wore the thor - ny crown.

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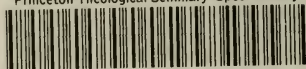
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